

THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JUNE, 1918

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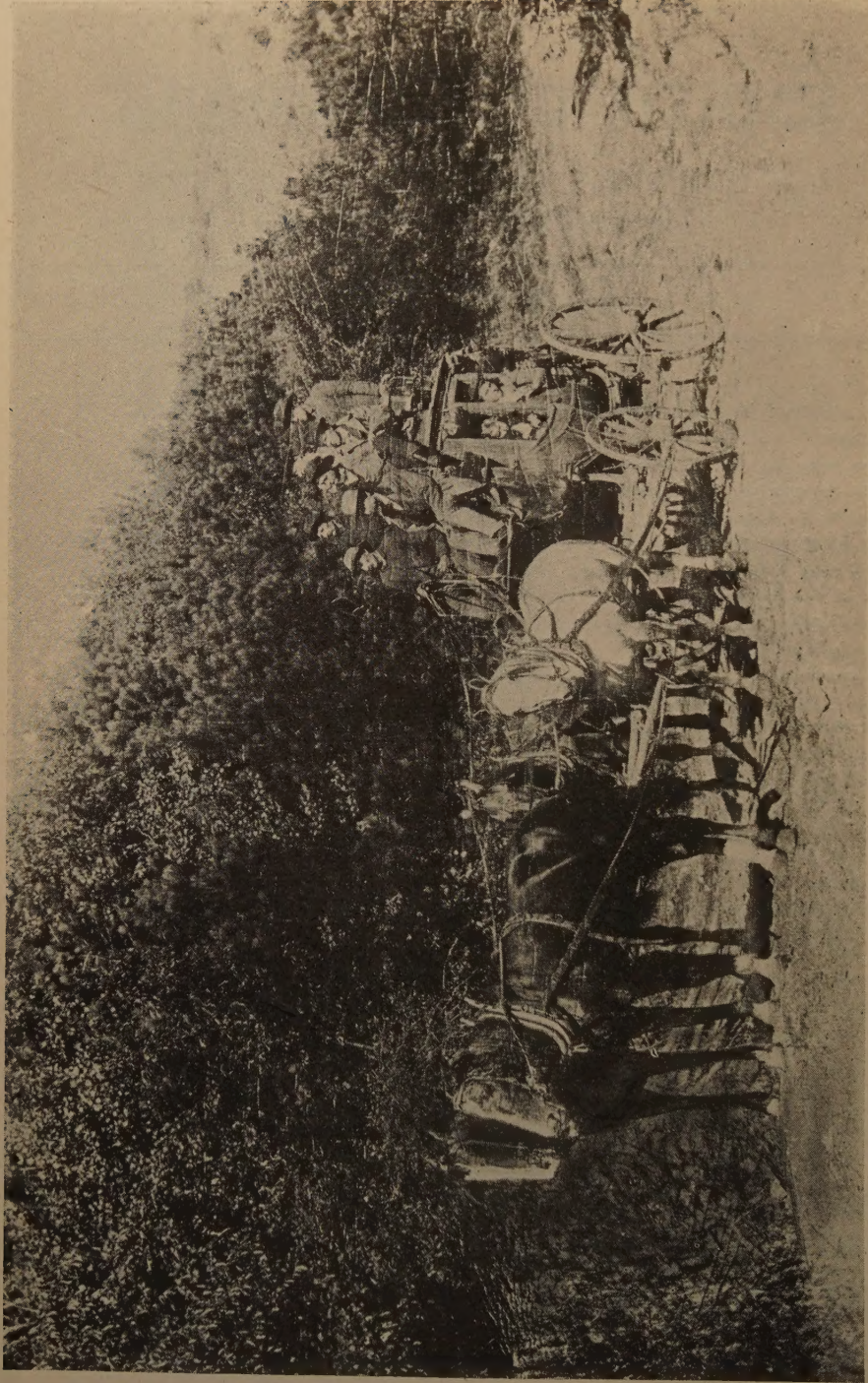
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THE DEADWOOD-SPEARFISH STAGE COACH
*Very much like the original "Deadwood" coach
(See "The Land of the White and the Red," page 379)*

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

ARTHUR S. LLOYD, Editor

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No. 6

THE PROGRESS OF THE KINGDOM

SINCE the commission left for Liberia the readers of THE SPIRIT OF MISSIONS have been constant in their generous mindfulness. Their prayers and intercessions have been a source of strength and encouragement to the wayfarers. Now the commission has returned in safety and in health, may not these men be helped further by the assurance that the whole Church will join with them in giving thanks to God not only for His many and loving kindnesses, but also because the commission was able to bring back a report from the Church in Liberia so full of hope for the future? This report is printed in this number of THE SPIRIT OF MISSIONS. It will be read with interest on account of the fine record it shows of good work faithfully done under difficult conditions. Special attention is called to the twenty-six years during which the burden was carried almost entirely by Liberians. During his episcopate the bishop was practically dependent on his own resources and the advice of Liberians for the policy and conduct of the work in the district. The blessing attending his work is sufficient reason for giving most serious consideration to the question raised by the commission.

THE interest and the satisfaction attending this visit to Liberia, though very keen, were not more so than the gratification it gave us to learn of the progress of the work in the office during the winter. Everything has gone forward vigorously. The reports seem to show that the Church is keeping her Mission steadily in mind together with the very solemn obligations resting upon us all as citizens. The outlook is very satisfactory.

One surprise met us which we confess is difficult to account for. When we sailed for Liberia we confidently expected that those parishes which had failed to meet their obligation for the year would surely make good, if only to let the whole world see that we are Christians and know what it is on which the peace of the world depends. It can be easily understood with what pained surprise we learned that many had showed no sign that they were conscious of the grievous wrong they had done those who are bewildered by such apparent heedlessness of the Task our Lord laid upon His Church. However there is no doubt a satisfactory way to explain the apparent failure. Let us hope for such a unanimous response this year

The Progress of the Kingdom

to the demands of the Church's Mission that there may be no doubt left in the mind of any that Christian people are persuaded that for men to know the Christ means that civilization is finally established in the earth.

TIMES of depression come at times to the most sane and well-balanced, so that the strongest of us are tempted now and then to forget that the establishment of the Kingdom of God is assured by the promise of our Lord and therefore it will be in spite of men contending against it; and His Church will be the instrument by which He will accomplish this, in spite of her grievous shortcomings. So it is reassuring to note that in this day when God seems to have called the nations to contend for the principles which were revealed, practically the whole earth has assembled to champion those principles. Since the line of cleavage has been sharply drawn between the teaching of Christ which the world calls civilization and the recrudescence of the theories which prevailed before His Incarnation, even the races we call heathen have chosen to cast in their lot with those who stand for truth and righteousness and humanity. Is it not fair to conclude that in spite of her shortcomings and often forgetting the purpose for which He created and sent her, the Church has done better than she knew in interpreting the Revelation committed to her?

Certain is it, that the Allies are contending for the truth our Lord revealed, whether they realize it or not, since it was the Incarnate Word of God Who taught men to long for the liberty which rests in truth and righteousness, and the peace which depends on human liberty. It is on this account that supporting the Government now becomes a supreme act of religion. To place at the nation's disposal all of our best is a very real offering for the truth which sets men

free. Perhaps the clearest light that is shed on the dreadful darkness of this time, and the best ground of hope, have a common source. The multitudes of our people, even where these do not know the Christ, with one accord have given themselves and what they possess to preserve for mankind the truth He waits to see triumphant.

VIEWED from this standpoint, the readers of *THE SPIRIT OF MISSIONS* will welcome the decision of the Board, when at its last meeting it determined to do nothing which would seem even to the most casual or uninformed observer to be bidding against the Government for support. As never before since He ascended into Heaven is there need for the Church to bear witness to the faith that is in Christ Jesus and to interpret for men the Revelation which He showed. As Christian people love their kind they must in this hour of sore distress provide for the ministrations of the Church where the people are scattered and where they are only beginning to grow up into the knowledge and faith of Him. To curtail the work now would be uncharitable as it would be unfaithful. Yet all must be accomplished without the least interference with, or neglect of, what the nation may do or need. The Allies are fighting for human liberty. That means they are fighting the battle of the Christ. While we may well bow our heads in humiliation that such a condition could arise in the twentieth century, the truth is we are facing a condition which must be met, nor may any one who believes withhold his hand. In God's providence He has seen fit to commit the cause of humanity to the arbitrament of battle. Let those who believe in God be known as the most devoted among those who will win the victory.

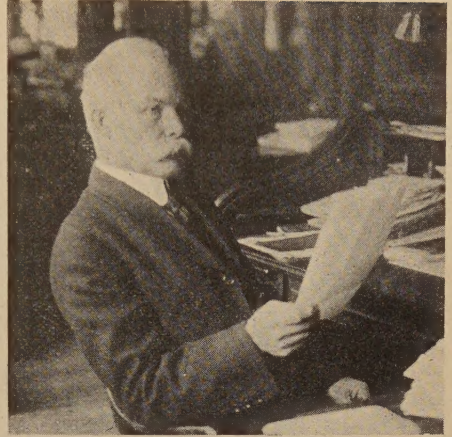
Meanwhile the work must go on which will finally identify in the

The Progress of the Kingdom

thoughts of men the high ideals they are striving for with the One Who inspired them. This means that the Board must be enabled to meet all the obligations which devolve upon it. The loss accruing from the misfortune of those who could not help last year must be made good; the obligations added by the exigency of the time must be met; and all must be done without even the appearance of regarding lightly or interfering with the immediate demands of the nation. We believe the Church will applaud the confidence which the Board showed in the intelligence as well as the fidelity of the Church when it determined to rely on the personal offerings of individuals who are able to make them, to save the work from embarrassment or debt.

WE said that all has gone well with the Board and its work during the absence of the commission, and so it has. Yet during those months the Church Militant was made poorer by the loss of three of the lay members of the Board, each one of whom in his life and in the use he made of the gifts bestowed upon him, was a living illustration of the power for good a man may become who is illuminated by the Spirit of God.

THE May meeting of the Board will record a change in the office staff which will be heard of with regret throughout the Church. After forty-two years of continuous service Mr. E. Walter Roberts has found the burden too heavy for him to carry longer and will give place to a younger man at the end of the fiscal year. It is not often that such an act of self-abnegation is chronicled, and this is but added testimony to the self-forgetting service which Mr. Roberts has rendered for so many years. The Church is to be congratulated that though Mr. Roberts is leaving his office and its increasingly heavy bur-



MR. E. WALTER ROBERTS

dens, she will have in him always a devoted servant, ready as ever to help.

Entering the service of the Domestic and Foreign Missionary Society in December, 1876, as cashier of the Foreign Committee and assistant to the treasurer, Mr. Roberts was shortly thereafter elected assistant treasurer of the Foreign Committee—a post which he filled until 1885 when he became assistant treasurer of the Society. This position he has held for the past thirty-three years.

Mr. Roberts has seen the annual income of the Board of Missions grow from \$294,000 to \$2,500,000, and the trust funds from \$86,000 to \$3,800,000. He has been associated with six treasurers.

In 1884 Mr. Roberts advocated the adoption of an apportionment plan for securing the necessary income, applying the apportionment system not only to dioceses and parishes, but carrying it down to individuals. Such a plan was not adopted until seventeen years later, when Bishop Brewer, of Montana, introduced the plan in the General Convention in San Francisco. Through the interest of Bishop McVickar, then bishop-coadjutor of Rhode Island, the plan was at once adopted and the Board of Managers

The Progress of the Kingdom

instructed to put it immediately into effect.

It was Mr. Roberts who in 1887 introduced the present letter of credit system of the Society, by which "dollar exchange" was established wherever we have mission work, and the credit of the Society was proved to be good on both sides of the globe.

One of the signal services rendered by Mr. Roberts has been the inventing and patenting of certain mite boxes used by the Board. Without profit to himself he has presented the use of these to the Society, saving the Church in the past twenty-seven years an average annual expense of about \$8,000, or more than \$175,000. In this period the Sunday-school Lenten Offering has grown from \$42,000 to nearly \$200,000.

Mr. Roberts has also added to the effectiveness of the work in the office by simplifying the keeping of the Board's records. In time past the original minutes of the Board and committees were copied a second time and filed in bound volume. Since 1911 the original minutes are so prepared and bound as to form the permanent record—a means by which considerable expense is saved.

Surely the Church may be grateful for these many years of faithful work well done.

MR. CHARLES A. TOMPKINS of Providence, who has been treasurer of the diocese of Rhode Island for several years, has consented to resign from his business connections in order to assume the office of assistant treasurer of the Board. In accepting this office Mr. Tompkins is making, as men speak, great sacrifice, but he is bringing to this most important work of the Church gifts well trained, and the very fact of his being able to see the greater value of an office providing less income, is good ground for the Church giving thanks for his ability

to discriminate; as well as for hope that in his hands the work will continue to grow and be blessed.

ALL the household will be interested to hear that the Very Reverend Francis S. White, for seven years dean of the cathedral in Grand Rapids, was unanimously elected to serve as domestic secretary of the Board. This election will be greeted with warm approval by the bishops with whom Mr. White will work. His coming will make possible most valuable service to the Church and nation, which hitherto has been perforce neglected for lack of a man to do it. He will be coming at a time when the need for this service is most keenly realized. We hope in another issue to be able to say that Mr. White has accepted and to introduce him to our readers.

MANY are at a loss to know where their duty lies at this time. The following extract from a personal letter of General Goethals to the secretary of the Province of Washington will be interesting and may help to quiet their minds:

I need not call your attention to the obvious fact that all men of draft age are subject to call in the army. Others not of the draft age are, of course, entitled to volunteer.

I believe, however, that the interest of the United States would be best subserved if the men of draft age, who have not been called, and those not of draft age, would remain in the Far East and devote their attention and time to the spread of Americanism. In this view you will note I concur with that expressed by you in your letter.

Such an opinion from such a source has significance beyond that of the question involved in the letter. The Church should emphasize the essential relation there indicated between the struggle for civilization and the Mission intrusted to her. Men and women need to be reassured who are at a loss to decide between the work to which they believe God has called them and the call of patriotism.



THE SANCTUARY OF MISSIONS

SOUND aloud Jehovah's
praises,
Tell abroad the awful
Name;
Heaven the ceaseless anthem
raises,
Let the earth her God pro-
claim:
God, the hope of every nation,
God, the source of consolation,
Holy, blessed Trinity!

This the Name from ancient
ages
Hidden in its dazzling light;
This the Name that kings and
sages
Prayed and strove to know
aright,
Through God's wondrous Incar-
nation
Now revealed the world's salva-
tion,
Ever blessed Trinity!

Into this great Name and holy,
We all tribes and tongues bap-
tize;
Thus the Highest owns the lowly,
Homeward, heavenward, bids
them rise;
Gathers them from every nation,
Bids them join in adoration
Of the blessed Trinity!

—H. A. Martin.



THANKSGIVINGS

WE thank Thee—
For the safe return of
Bishop Lloyd and Arch-
deacon Schofield from Liberia,
and for the message which they
bring to the Church.

For the forty-two years of ac-
tive service which Mr. Roberts
has been privileged to render the
Board of Missions. (Page 420.)

For the growth and develop-
ment of Church work in South
Dakota and for the devotion and
loyalty of Thy children, both
White and Red. (Page 379.)

For the twenty-five years of
leadership which Bishop Graves
has given to Thy Church in
China. (Page 409).

For the many ways of serv-
ing others, and opportunities of
teaching them to help themselves,
which are given us. (Page 417.)



INTERCESSIONS

WE pray Thee—
That Thy Church in
South Dakota may grow
in grace and may be permitted
to interpret Thee to an ever-in-
creasing number of men and
women. (Page 379.)

That the Church in America
may be shown how best to serve
the Church in Liberia. (Page
393.)

That the mission at Corbin,
Kentucky, may be enabled to
meet and overcome its difficulties
and be put on a firm foundation
for the service of many genera-
tions. (Page 403.)

That the knowledge of the
prayers of heathen men may
quicken our zeal to teach them
in Thy Name. (Page 407.)

That the bishop of Western
Colorado may be given the men
and means with which to suc-
cessfully undertake the great
task set before him. (Page 413.)



A THANKSGIVING

MOST gracious Lord, whose
mercy is over all Thy
works; we praise Thy
holy Name that Thou hast been
pleased to conduct in safety
through the perils of the great
deep Thy servant, the president
of the Board of Missions. May
we be deeply sensible of Thy
merciful providence towards us
and ever express our thankful-
ness by a holy trust in Thee and
obedience to Thy laws; through
Jesus Christ our Lord. Amen.

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CHURCH OF THE ASCENSION, SPRINGFIELD

THE LAND OF THE WHITE AND THE RED

By Bishop Burleson



MEMORIAL
LECTERN
BROOKINGS

MANY years ago one of our eastern bishops, while visiting in England, was asked whether "he found it quite safe to wander about outside the stockade after night-fall?" It was difficult for him to convince his interrogator that he was not living in a state of perpetual fortification against the en-

croaches of howling savages, and that buffalo were not butting at the gates of the city each night and morning. To some extent a like habit of thought exists in the East with regard to some of our western mission fields. It is perhaps not strange that South Dakota should be thought of as chiefly—if not wholly—the land of the Red Man. Inevitably bound up as it is with the name and fame of Bishop Hare, who was our great Apos-

tle to the Indian race, many well-informed Churchmen still think of it as the land of far-stretching reservations and of roving Indian bands.

There are two reasons for this impression: First, the work in South Dakota was begun definitely as an enterprise among and for the Sioux nation, and, secondly, because of the splendid success which crowned the labors of Bishop Hare and his associates, there are, even today, far more actual communicants among the 25,000 Dakotas than among the more than 600,000 white men who inhabit the state. Purposely, therefore, I am speaking of it as the Land of the White and the Red, because the special ministration to a race is a passing phase, and must merge into a permanent ministry to a commonwealth wherein the Red and White have been blended into one.

THE LAND

Four hundred and fifty miles from east to west, three hundred from north to south, with a piece of Nebraska added in the shape of the Santee In-

The Land of the White and the Red

dian Reservation, the missionary district of South Dakota has 80,000 square miles. For those who are not accustomed to living with such a number of square miles, we might say that this is the size of the state of New York plus two-thirds of Pennsylvania. It was over this area that Bishop Hare travelled in the early days by the slow processes of the saddle and the buckboard. It is significant that he was known as the Bishop of Niobrara, which is not a place nor a region, but a river flowing from west to east through northern Nebraska. Along this valley, and up and down the Missouri, were the trails by which he reached his Indian reservations, and his successor still follows them. Where the Niobrara enters the Missouri, at Springfield, he built his first white man's church, the tiny structure still known locally as "Bishop Hare's Cathedral". He was the only man ever elected by the House of Bishops to have jurisdiction over a race rather than a territory, and this distinction continued until 1883, when the territory of Dakota was divided into the two present states, and Bishop Hare became missionary bishop of South Dakota with his see city at Sioux Falls, where since that time his successors have lived.

South Dakota, for those of us who live here, is of course the hub of the universe. As a matter of fact, Sioux Falls is midway between Portland, Maine, and Portland, Oregon. It lies in the extreme eastern and southern part of the state, and is central to the work of the district only in so far as it has more numerous railway facilities than other points. Here we have a substantial cathedral, built of the beautiful native stone called jasper (found only in this vicinity in one of the oldest geologic formations which keenly interests scientists), and a good deanery on the same block. All Saints' School for girls, which houses about fifty boarders and has twice as many

day pupils, is within a quarter of a mile of the cathedral. This, for all the later years of his life, was the home of Bishop Hare, who had his own rooms in the school building. It is, probably more than any other thing, his living monument. The atmosphere and the traditions of his beautiful life are felt and recognized by all who come within its walls, and it is without doubt one of the most useful agencies of the Church in South Dakota. The bishop is the president of this, and of the two Indian schools which remain out of the five established by Bishop Hare in the early days. There is a fine bishop's residence in the most attractive part of the city, surrounded on three sides by a public park, and furnishing not only a home for the bishop, but the opportunity of extending hospitality to clergy and such visitors as find their way to South Dakota.

We cannot expect many of these latter, because it must be confessed that we are a little off the beaten paths by which men and women travel to and fro in this restless land. The first transcontinental railways followed the primitive trails of the "forty-niners", and of course Nebraska got most of them; then when the later lines were projected they were run far to the north, and traversed North Dakota in their reach for the coast. So South Dakota is left between the ways, and practically destitute of mainline railways. There is perhaps one comfort in this—that those who do visit us come because they want to see us, and not because they have a few minutes to spare between trains.

And we think we are quite worth seeing, for this is a country of much diversity and beauty. The rolling agricultural lands in the east, with their occasional level stretches of river bottom and fertile valley, are rapidly becoming the home of well-to-do farmers, where comfortable towns give signs of substantial wealth and prog-

The Land of the White and the Red

ress. The number of banks, even in the smaller places, usually surprises the man from the East, but it is a sign of a prosperity which is not always evident on the surface. Westward toward the Missouri the elevation constantly increases as we reach the locality of the Indian reservations and of the wide-stretching highland where the cattle range. What is said to be the most nutritious grass in the world grows wild here, and the cattle are actually fattened upon it, oftentimes without being corn-fed at all. One would scarcely believe that this seemingly dry and unattractive herbage possessed such qualities.

The western part of the state is our show country. Here, in a locality a hundred miles from north to south and about eighty miles in width, is the region of the Black Hills (*Paha sapa*), so called from the somber pines which clothe them. It is a region quite unique and isolated, an upthrust of the Rocky Mountain region, containing in miniature much that is to be found in the vaster stretches of the Rockies farther west. Here may be found a mountain higher than anything east of the Mississippi, for Harney Peak is 7,368 feet in height. Here, too, is the richest gold mine in the world, where the Homestake Company, in the mile-high city of Lead, is cutting off the top of a mountain, pounding it to powder in the stamp mills, extracting the gold and flushing the residue into streams which once were clear and beautiful. This mine is owned and controlled by eastern capital, and South Dakota will have what is left when they get through. Here, too, is the most extensive cave in America, Wind Cave near Hot Springs in the southern portion of the Black Hills. It is of unknown extent; already ninety-six miles of galleries, lying in consecutive layers and reaching down to a depth of 1,500 feet have been explored. Sometime a party will be able to stay

in long enough to know how much more there is of it. Some day also the Black Hills will become a recognized playground for those who love the beauties of nature and the white water where the trout lie.

South Dakota is naturally divided by the Missouri which runs in a zig-zag fashion through its center from northwest to southeast. Literally it zig-zags; it not only zig-zags but it turns and twists. About the center of the state it forms what is known as the Big Bend, where in a distance of sixty miles it curls back upon itself leaving a neck of land only three miles wide. There is a project to make a great canal across this neck and drop the whole river again into its own bed, creating an electric power of enormous capacity. This territory lies within the limits of the Crow Creek and Lower Brule Reservations. The Missouri is a very important element in our state life. It is a natural boundary of strenuous proportions. There are within the state only two permanent bridges across this stream, at Pierre in the center and Mobridge in the north. A third, at Chamberlain, toward the south, goes out about twice a year. I crossed it on a railway train last May two days before it went down stream—which was about two days later than was expected. Elsewhere, if you wish to cross, you drive over the ice in the winter, or take a casual ferry boat or skiff in summer.

One such experience may be worth narrating. Last May, after a visitation to Fort Thompson on the Crow Creek reservation I wanted to go across to the Lower Brule agency. We drove up the river six or seven miles and reached the place opposite the agency where a ferry is located. It was the time of the "June rise". This is the second yearly flooding of the Missouri, which usually comes two or three months after the spring rise and is due to the melting of snow

The Land of the White and the Red

THE WHITE

and ice in the Rocky Mountains two thousand miles away. The river was a turgid yellow flood, covered with foam, filled with debris of all sorts—boards and logs and great tree trunks, pieces of the bank floating like little islands, with here and there a barrel or a hen coop—but no ferry boat. After waiting for a time the Archdeacon and I decided that we must find our own way across, so we sought the help of an old Indian named Medicine Crow, who had his domestic establishment near by. It was indeed an establishment. Medicine Crow is one of the few pagans remaining on the reservation, and as such he boasts the possession of two wives. But he is a wise old pagan, for he has built a house for himself and a house for each of his wives. He had an old dory moored under cover of the bank and came sauntering down to it carrying a dilapidated pair of oars. The rowlocks were homemade contraptions, evidently the cleaves from some defunct vehicle of his own. The sharp-pointed, flat-bottomed, square-sterned boat was a close fit for one stout bishop, one plump archdeacon and one skinny pagan; but Medicine Crow smiled benignly in the middle of the two braids which hung down over either shoulder, serving as background for the great rings in his ears. I took my seat in the stern, Dr. Ashley in the bow, and we literally committed ourselves to the deep. Well, we got across, or I should not be writing this, but it was not a peaceful journey. More than once we almost collided with some object which might have wrecked us, and in spite of the hard pulling of the strong old boatman, we landed a mile and a half down the stream and had to walk back on the other side. It was a warm day and our satchels weighed heavily, but I for one was willing to be ashore. As an exciting experience it was fully worth the seventy-five cents which Medicine Crow exacted.

The white work in South Dakota is in most respects like that in other western states. In the agricultural parts conditions have become more or less settled, and even in the mining section there is not much of the wild romance of earlier days, but there will be, for years to come, the re-enactment of frontier conditions on a limited scale. As the reservations are opened up for settlement there is a repetition of the rush of land-seekers, the birth of the little new-sprung towns, and opportunities for the Church to make good in newly-born communities. For another generation this will happen again and again in South Dakota. What is called the Rosebud country, for example—a strip of territory in the southern part of the state west of the Missouri, about the size of half of Connecticut—is only ten or twelve years of age. Fortunately we had a missionary priest to send in there with the first settlers, and he still travels his great field, one of the first citizens of the Rosebud in influence as well as in time. Out at Winner, the end of the railway line, there is an attractive little church, parish house and two-roomed rectory, and a hospital which has just been enlarged by a brick addition costing \$6,000. Here fourteen patients can be accommodated and it is crowded all the time. Many of its patients are Indians from the near-by reservation. But alas! we have no clergyman here though the bishop has sought one.

Rapid City on the edge of the Black Hills is another interesting spot. Here the new bishop-suffragan, when he returns from France, will make his headquarters. Through this bustling town of 5,000 people pass all the railways which reach this section of the state. It is the gateway of the Black Hills, and of the irrigated country in the valley of the Belle Fourche north of the Hills. Here a great agricultural development is going on since the gov-

The Land of the White and the Red

ernment built the dam which makes a great lake. The name "Rapid City" was not intended to describe the moral condition of its inhabitants. It is taken from the beautiful swift river which runs through the town, and from which, standing on a street corner, you can catch trout—if you have a sufficiently good eye and can cast far enough!

Church work is going on in two of our educational centers. At Brookings, the seat of the state college of agriculture, the Rev. Paul Roberts has just completed the first two of a beautiful group of buildings designed by Ralph Adams Cram. This rectory and church will some day be connected by a parish house. The total cost so far has been about \$16,000. A large portion of this was provided locally and by generous gifts from outside; only about \$2,500 debt will remain upon the property. It will furnish a splendid instrument for extending the influence of the Church among the students of the college. At Vermillion, in the extreme south, is the State University. Here we have a church and rectory practically on the campus of the university. We are just completing a third building, connected with the other two, which is to be the Church Hall, and will furnish living quarters for thirty young men at the bare cost of maintenance. Here Church boys can be directly under the influence of the resident clergymen, and it should form an effective nucleus for spreading a love of the Church among the students.

There is no space to tell the whole story of South Dakota. I should like to introduce you to Mobridge, up in the northern part, where the Chicago, Milwaukee and Saint Paul road crosses the Missouri. Here we must build a church this year. The town certainly needs spiritual influences, and it is hard to make them emanate from the rather dirty and disorderly Odd Fellows' Hall where we hold our services. Three

lines of railway extend out of Mobridge, furnishing, for the man who lives there, a field of service about three hundred and fifty miles long. I might tell of Lake Andes, where an excellent church has just been completed, which, because of the scarcity of clergy, is being served by a lay-reader who went through the campaign in Gallipoli—one of forty-seven who returned out of a company of nearly six hundred. No longer fit for military duty because of his wounds and hardships, he has given himself to the service of the Church and seeks Holy Orders. He seems to me a forerunner of many who will return from this great conflict with a more adequate conception of the things which really matter. Will the Church, I wonder, be ready to use these men?

THE RED

Naturally and properly the work among the Dakotas is a striking and persevering feature of the enterprise in South Dakota. Perhaps you who read this do not know that the "Dakotas" are the Indians known commonly as the "Sioux". Strangely enough the word "Sioux" is not even a product of their language. It is a Chippewa word spelled in French, and though it has been saddled upon them for a century one does not use it when it can be avoided. The origin of this word is typical of a situation. It is said that when the early French explorers pushed through the northwest they spent some time with the Chippewas and then passed on westward, taking the Chippewa guides with them. As they reached a certain river they saw on the opposite bank a band of strange Indians. Inquiring who these were, they received the reply, *Na-de-soo*, which in Chippewa means "They are enemies". With a delicate discrimination typical of the white man's dealing with the Indian, they immediately wrote down the word "Sioux" (spelling it in their own fashion) as the name of these people across the

The Land of the White and the Red

river, and thus it has remained ever since. Yet it is hardly strange that the more intelligent of these Indians object to being called "a bunch of enemies" when their own title "Dakota", means "a confederation of brothers".

The Dakota population is chiefly concentrated upon the reservations, nine of which are to be found in this missionary district. There are three east of the Missouri, the Sisseton, Yankton and Crow Creek. Lying along the western bank of the river is the Santee reservation in Nebraska, the Lower Brule, the Cheyenne and the Standing Rock. Farther to the west, in the southern part of the state are the Rosebud and the Pine Ridge reservations. We have a hundred churches and chapels among the Indians, some twenty clergy and eighty native helpers. Perhaps one of the most conspicuous features of this work has been the large extent to which a lay ministry is utilized. Four-fifths of all the services held are by catechists and lay-readers. There are in fact six Orders of the ministry in the Niobrara Convocation, which embraces all our work among the Dakotas; three lay Orders: helper, catechist and senior catechist; three clerical Orders: deacon, priest and bishop. The reservations are organized in such a way as to make the work most effective. On each of them a superintending presbyter has oversight of all the other workers. The priests and deacons in their turn have two or more chapels under their supervision, so that the lay workers have stimulus and direction. Archdeacon Ashley, under the bishop, has general oversight of all the reservations.

The results of the work among the Dakotas have been astonishing. They are not a people easily led, and were very tenacious of ancient customs. There was among them an intrenched paganism, made more violent by their smouldering resentment toward all

white men. Yet, in spite of this, Bishop Hare and his fellow-workers wrought so effectively, in the power of the Spirit, that today one Indian in every five in South Dakota is a communicant of the Episcopal Church, and practically fifty per cent. of the entire Indian population has been baptized in the Church. There is probably no other community in America where such a proportion exists.

The most critical and difficult period in connection with our Indian work lies just ahead of us. Undesirable as was the reservation system, it *did* concentrate the Indians in certain places and made it possible for the Church to work upon them in masses. Now that the reservations are being broken up and the Indians scattered among the white population, it will be our task to develop proper relations between these two elements and, in the dispersion which will ensue to avoid losing that which we have gained. Not less, but more attention, must in the immediate future be given to this feature of the work.

To sum up: We have in the white field of South Dakota about twenty-five clergy, ten parishes and forty organized missions. We have 2,700 communicants. In the Indian field there are also about twenty-five clergy, some eighty catechists and helpers and a hundred mission stations with nearly 5,000 communicants. The offerings from the white field are about \$50,000 and those of the Indian field about \$12,000. South Dakota stands first among the missionary districts of the Church in its number of communicants. It has 160 parishes, missions and preaching stations. This is nearly double the number of any other district. When the 80,000 miles to be traveled in serving these stations is remembered, it will readily be seen that the Church was acting wisely in providing for a suffragan bishop to aid in carrying on the work.



SPEARFISH CAÑON IN THE BLACK HILLS, SOUTH DAKOTA



SAINT MARY'S CHAPEL, SISSETON, SOUTH DAKOTA

One of our Indian chapels



THE BISHOP'S HOUSE, SIOUX FALLS, SOUTH DAKOTA



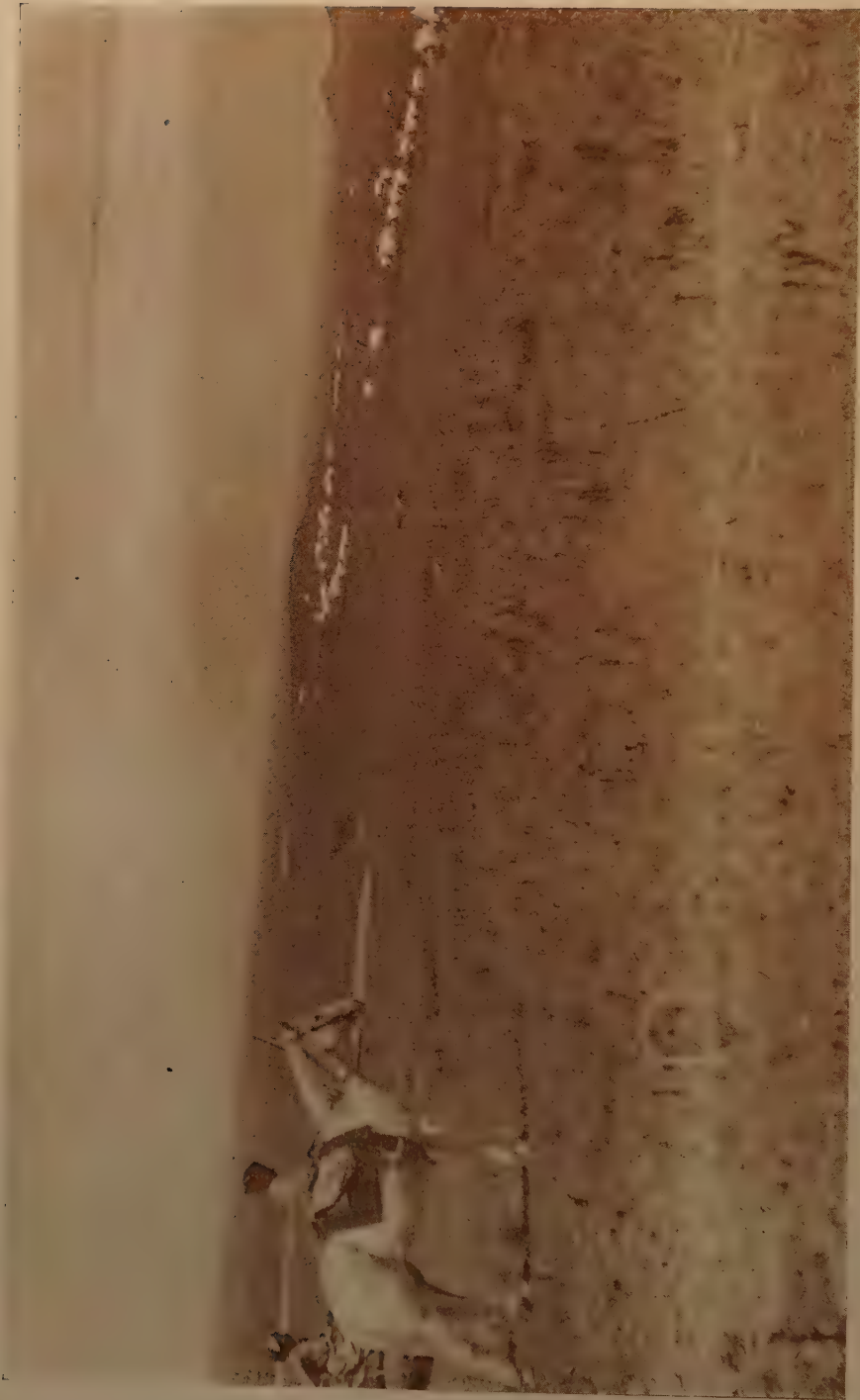
"THREE MISSIONARIES TRYING TO GET THERE"

A not uncommon condition of travel in South Dakota at certain times of the year



THE SWINGS AT SAINT MARY'S, ROSEBUD, SOUTH DAKOTA

Indian children love swings as much as white children



INDIAN ENCAMPMENT ON THE ROSEBUD RESERVATION, SOUTH DAKOTA
"Sugar Loaf" butte about one and a quarter miles away



SYLVAN LAKE IN THE BLACK HILLS, SOUTH DAKOTA



CHRIST CHURCH, MILBANK, SOUTH DAKOTA



SAINT PAUL'S CHURCH AND CHURCH HALL, VERMILLION,
SOUTH DAKOTA

The State University is at Vermillion and this is our equipment in that important town



OLD SAINT PAUL'S, BROOKINGS, SOUTH DAKOTA



THE NEW SAINT PAUL'S CHURCH AND RECTORY, BROOKINGS,
SOUTH DAKOTA

The State College of Agriculture is at Brookings



A DAUGHTER OF THE DAKOTAS

REPORT OF THE COMMISSION TO LIBERIA

WE arrived in Monrovia on the 18th of January and were met by a delegation representing the Church there. The impression made by these men was most interesting. They seemed to be different in an indefinable way from what we expected to find. Nearer acquaintance and observation showed that the impression was founded in fact, and that the Liberian is a different man from the men of his race in America; nor can we doubt that it is due to the effect produced on him by the responsibility devolving on him to help establish that republic. Everywhere we received the same impression. These people seem conscious that they are the makers of their own destiny and that the establishment of free institutions in Liberia depends on them. Nor is there any doubt of their ability, or of the courage and fortitude with which they are prepared to meet the obligations resting upon them. Our first definite impression with regard to Liberia was that every idea concerning the country or its people must be readjusted and as the days passed the impression grew until it became conviction.

It may be well to state at the outset that we were received everywhere with marked consideration and good will, no means being neglected which might emphasize not only what the Church but the Government thought of the importance and significance of a commission coming from the American Church to study the situation and to report on the most effective way in which help may be rendered to the Church in Liberia. The addresses read at the various stations throw interesting light on this as well as on the temperament of the people.

Monrovia has perhaps three thousand inhabitants. At first sight the city appeared to be quite dilapidated, but nearer observation showed this to be untrue. Liberia's lack of financial strength, emphasized especially at this time, is a matter of common knowledge. The result of course is shown in many things needing to be overhauled and repaired; and this is especially noticeable on the water front. The impression of dilapidation is heightened by the general use of corrugated iron in place of all building material. Ugly and cheap looking at best, this soon rusts so that in every direction one sees what seem to be sheets of tin substituted for bricks or weatherboarding, and rusted tin roofs. The effect is unfortunate for really Monrovia is well built. Quite a number of the dwellings are of first rate construction (brick or concrete), while most are good and substantial buildings. The city is wonderfully clean and free from unpleasant sights and smells. There being no wheeled vehicles, the streets are grass covered except where use or the tidiness of the property owners has removed the grass, though the grass is rather an advantage since it softens the glare of the continuous sunlight and eliminates dust.

Trinity Church is a well constructed brick and stone structure in a good location, having a seating capacity of about six hundred. It is at present the only self-supporting parish in the district, but St. Mark's Church at Cape Palmas and St. John's at Grand Bassa will most probably in the near future follow the example of Trinity in Monrovia.

The parish school having one hundred and ten scholars adjoins the church building. This is a structure of corrugated iron, but is well lighted and sufficient. Its lack is BOOKS. Every school in Liberia needs books, nor has the Church there the means of providing these.

The rectory is at some distance from the church. It is a small frame building but dignified and of good appearance.

All the property presents the appearance that is to be expected where the lack of funds is a perennial difficulty. Economy would dictate a careful overhauling of each building, though it was reassuring here as elsewhere to note that while there is evidence that the Church is poor, there is nowhere the dirt and slovenliness which are so apt to attend contented indigence. On the contrary there were evident signs that the Church is doing the best it can with the means at hand, while it manifests a good purpose to improve its condition.

On Sunday morning, January 20, Trinity Church was filled to overflowing. The President and most of his cabinet were present and the congregation seemed to include a fair representation of the thoughtful and responsible people of Monrovia. Thus we had a fair chance to see the people and to form some estimate of them. It gives us pleasure to say that in no mission of the Church have we seen an assembly of the native Church which gave more definite assurance that the people are able and willing to take care of the trust committed to them, if the American Church will stand by them generously in the day of small things.

On Tuesday morning, January 22, we left Monrovia on the John Payne to visit the churches, beginning at Cape Palmas and working back to Monrovia.

The city of Cape Palmas is very attractive. Its general appearance is not unlike Monrovia, but being built on the cape, the climate is more invigorating. There is a population of perhaps two thousand, of whom two-thirds are civilized. Quite a good deal of business is done there though of course everything is flat at this time on account of the war. The Church has more communicants than in Monrovia, no doubt due in large measure to that neighborhood having been for so long a time the seat of the Church's chief work. What Bishop Payne and his companions and their successors accomplished is abundantly evident. We were the guests of Chief Justice Dossen all the time we remained at Cape Palmas. The kindness and consideration we received at the hands of himself and his wife were most generous and made our stay entirely free from anything like discomfort.

Our work began at Cavalla. One's sensation here was a mixture of wonder at what God can do and distress on account of the damage men's folly can work. A most generous welcome brought us to the crowded church, and the hospitality which here as everywhere met us was evident effort to show appreciation of the Church's consideration in sending a commission to Liberia. The large number confirmed indicated the zeal of the rector and congregation for the Church's work. The seriousness and dignity of the people suggested their intelligence. But they work under a serious handicap. The dilapidation of the church building and rectory seemed to emphasize poverty which was not due to sloth and listlessness, but to misfortune and to not knowing how to develop what they have. On every side signs of the disastrous uprising among the Grebos against the government in 1910 are clearly evident. The value of the Church's work in years past is manifest. In spite of obstacles the Church is going forward with a good will. It ought to have help and encouragement. As in all the places we visited the people will respond to leadership and would help according to their ability. Special attention is called to this, since in Cavalla was most evident the perniciousness of a habit resulting from the compelled policy of the first missionaries. At the beginning it was necessary practically to pay men for allowing their children to be taught. Out of this has grown the habit of expecting the Church to provide for the maintenance of the children in the schools. For the sake of the people and the republic this must be corrected, though it must be done gradually. The readiness with which the people responded with promise to help when it was explained to them that the Church could no more bear such a burden than they could afford to let her do so, showed that they are ready for a change. One incident at Cavalla was suggestive. As in many towns we visited, the chiefs pleaded for schools for their children, promising to help in any way they could, but they asked that the children be taught in the Grebo language, a request which the Church should by no means accede to. As far as possible of course the Grebo language should be known by those who minister to these people in spiritual things, since the generation living will scarcely know another tongue, but if the Church wants to help establish Liberia, no language but English should be taught in the schools.

At Cuttington we found everything suffering from lack of sufficient support. The building, poorly constructed at the beginning, is desperately in need of repairs. There is no chapel. There are no desks in the school room, no books of any sort (the principal modestly asked if we thought he might ask for an unabridged Webster. There is not a dictionary in the building). The sleeping quarters are not furnished, bare cots being the only

provision. The farm suffers from the same cause. A little more money would make it doubly productive.

At the same time that which makes for permanent value was clearly manifest. Dr. Dunbar and his associates showed a good courage in the manner in which they go about their work without repining over what they lack. The student body was very good to see and the results accomplished in spite of everything being against them were simply amazing. Not to speak of the record made by the graduates from Cuttington, three young men who had received all their training there were ordained to the diaconate and their examination showed they had been carefully and conscientiously taught. With proper equipment and support this school can be made an increasingly valuable factor in the Church's development, while if given a chance it might easily become self-supporting so far as taking care of the property and feeding the students are concerned.

As I have already said in Cape Palmas the Church is strong and well supported. The congregation at St. Mark's are at present straining every effort to provide themselves with a place of worship. At present they worship in their school building. They should be helped in this that their whole strength may be given to the work of extending the Church. They are abundantly able to maintain themselves and do more once their church building is completed. Meantime they have not forgotten others while using all means to provide themselves with a proper place of worship. The generosity of the congregation is manifest in their works. One of the teachers in the parish school is supported by the parish. A strong mission among the Kroos living at Cape Palmas is maintained by St. Mark's. Besides, the parish supports a mission among the uncivilized at some distance from Cape Palmas.

The school at Brierly Hall is most promising though the conditions are practically the same as those at Cuttington. The wasteful economy of the Church in America has piled up a heavy score against the Board. The time has come when repairs must be made and in some cases this will amount to practical rebuilding. Nor is the Church in Liberia at fault with regard to this. In Cape Palmas as everywhere we were impressed by the carefulness and faithfulness with which the appropriations of the Board have been used. At Brierly Hall as at Cuttington, there are no books! (any books available being used) and no desks in the school-room. There is a good piece of property at Cape Palmas which along with other property was bequeathed to the Church by our former business agent. It is very much out of repair but when the time comes it will be valuable as a rectory for St. Mark's.

Hoffman Station, across the river from Cape Palmas is the centre of the work among the Grebos. This work is the monument of the Reverend C. C. Hoffman so well known in the Church, and up to 1910 when that whole section was devastated by the uprising against the government the work was in flourishing condition. Even now the poverty and wretchedness resulting from that uprising are manifest and the church building is a pathetic witness to its violence and the havoc it wrought. This building was the most beautiful and well appointed church in the district. Now a shell perforated with holes is all that remains. The school building is gone and the rectory, their foundations alone remaining to show how complete was the compound which Hoffman left. However the bitterness has subsided; the prime cause for the trouble (the machinations of foreign traders) has been removed, the people are slowly coming back, and the outlook for the Church is hopeful, the more because the people are eager for the Church's ministrations and for schools. Mt. Vaughan, which was the original centre of this work among the Grebos, is gone, the only remaining tokens being the graves of the men and women who at the beginning gave their lives for Liberia, and one building where practically by her own and her husband's labor Mrs. Jackson (one of three still living of the first children received into the orphan asylum) maintains a school for little children who have been committed to her care by natives far up in the bush. The ruin is the result of the whole population of this district being driven away and their homes destroyed in the uprising of 1910.

At Rocktown we found the work vigorously advancing. This is the centre of a large district in which several missions are maintained and gen-

erally supported by the Liberian Church. Fishtown, a large village near to Rocktown, is part of this district. In both places the Christians have suffered severely from uprisings. In Fishtown there is no building, the school being provided with a home in the house of the catechist. In Rocktown the church building is good but the rectory past occupying until repaired. Perhaps we found no place where the appeals for schools were so clamorous unless at Cavalla, and here as everywhere the people stand ready to help to the limit of their ability. We found here as at Cavalla (indeed we found them everywhere without exception) swarms of active and bright-looking children waiting to be taught. The value that such service would be to Liberia and to Christianity was showed in the small number which the Church in Liberia has been able with its meager resources to teach and guide. The only obstacle to the development of this district is lack of buildings.

Sasstown, the centre of the Kroo people, presented the most difficult problem which came to our attention. The Church here was planted by a company of young Kroo men who for some time lived down the coast, and returning built their own place of worship and a house for the teacher and then asked Bishop Ferguson to minister to them. Lack of money prevented the bishop from establishing a priest there. Intermittent service was not sufficient for a people perhaps less influenced by Christian ideals than any on the coast. The native buildings soon fell into decay and there was no money to replace these with permanent buildings. The result is that the station at Sasstown is not strong. The difficulty is increased by a Roman mission having been recently established there whose perfect equipment and sufficient staff might easily lead the people to suppose that here is to be found the permanent help they seek. Yet the young catechist has held together his school and congregation. Thirty-two were baptized and thirty well instructed and substantial looking people were confirmed. The people are eagerly waiting the coming of the Reverend Mr. Pearson, who will give his whole time to this station. It is to be hoped that at last Sasstown is to receive the blessing it has been waiting for so long.

At Sinoe the Church is well established and ready to push its work back into the interior. The first step towards this was the appointment of Mr. Green to give his whole time to the mission which he has served while helping in the Church at Sinoe. The congregation at Sinoe are making strenuous efforts to provide themselves with a church building, the building which has served through many years being about to fall down. A thousand dollars added to what they have raised among themselves would fulfil their desire and set the people free to help extend the Church as they are keen to do. The school here (the building denuded and bare) has accomplished splendid results. Not only is the whole community brought by it under the Church's guiding but not a few of the best men we saw in Sinoe owe all they are to that school. In addition we found men occupying with credit responsible posts in the republic who got their start at this school in Sinoe. One happy find at Sinoe should be noted specially. The senior warden of the parish, perhaps the hardest worked man in Sinoe as he is easily the foremost of its citizens, has for twenty-five years personally and at his own charges (except as the boys have been able to pay) maintained a night school in Sinoe (there are now about a hundred pupils) and he has many useful men about him and scattered through the republic to bear witness to the service he has rendered his country.

At River Cess the Church has no station, the bishop never having been able to avail himself of the offer of land and help toward building if he would send a teacher there. (The offer is still standing.) Perhaps this place has been kept in the dark to show the American Church what all would be like if it had withheld its hand. The impression we brought away from River Cess was entirely painful. Never shall we forget the pitifulness of the people who had no one to teach them what it is that makes the white man's way worth while.

Grand Bassa is one of the four most important points on the coast from the viewpoint of industrial development. When Liberia is eased from sinister machinations and becomes able to develop her resources, Grand Bassa will be a centre of influence and development and will be the point of contact with a large and rich territory thickly settled by people capable of development

in every direction. Happily the Church is well established here. The people being prosperous have been generous in their gifts to the Church. Their buildings are good and in good repair and besides the offerings which are regularly made, they are planning to assume the support of their rector at the end of this year. Because of the importance of this work as well as on account of its being rather difficult, Dr. Dunbar has been asked to become responsible for it, resigning the superintendency of Cuttington which he has filled with credit for fourteen years. There are four other important stations in the neighborhood of Grand Bassa. The men in charge are all doing good work, but it is probable that when a bishop is appointed for Liberia he will arrange this work so as to release perhaps two of these men for work in the interior. The school at Grand Bassa is good and doing useful work, but it should be entirely self-supporting and no doubt will become so as soon as Dr. Dunbar has had time to show the people the strength that will result from cordial co-operation.

Several days after we got back to Monrovia we went to Cape Mount where we found things in good condition, though the buildings are going to pieces for lack of repairs. We found here the same loss that was evident at Cuttington through lack of an experienced man to direct the cultivation of the farm. The farm might easily be made to provide for the school and the House of Bethany. Under intelligent leadership any effort in this direction would apparently be received with enthusiasm. We found many men in the northern part of Liberia who as boys were trained in our school at Cape Mount. This may put an end to any misgiving we may have had as to the usefulness of that school. Not only are these men a credit to the school in the service they render as citizens, but all we talked with are warm with thankfulness for that they have received and will do all they can to help when the Church really goes to work in Liberia.

The school for girls at Cape Mount (the House of Bethany) is doing a most beneficent work. Miss Ridgely is everywhere spoken of as being like Mrs. Brierly—such linking together of names is the utmost Liberians can render of praise. The responsibility of limiting Miss Ridgely's work is greater than we should assume. She should have authority to extend her work as far as resources and helpers may be available. The hospital is a factor of very real importance and will make mightily for the usefulness of the school as well as for providing helpers whom the Church will need once its work becomes aggressive. This too should be extended and its staff increased.

At Royeville we found a situation different from the other stations we had visited. It is a prosperous farming community. The priest-in-charge, who was surveyor for the government before he read for Orders, gave forty-nine acres for the Church's use. The congregation helped by the local convocation built the church and schoolhouse. We should supplement their efforts by helping them to provide and maintain a perfectly good boarding school for the benefit of the Vey tribe which impinges upon this settlement. Such a school would help Liberia substantially and the people's devotion deserves such encouragement.

In Monrovia, the capital of the republic and the centre of influence for the republic, the Church is not strong as she ought to be and might be if we would. Trinity Church, the first and until now the only self-supporting congregation in Liberia, is witness of what the Church might have there. We saw nothing to discourage in Monrovia, but everything to indicate what will be when the American Church helps generously. As illustrating what might be—the parish is only able to maintain a primary school (it is full to overflowing) but with a competent staff in a properly graded school, the parish might train all the young people who are to be the leaders in the next generation. And the Church has a right to this since most of these belong to the congregation. The work among the Kroos in Monrovia is most interesting and the promise of it is excellent. The congregation is large and active and liberal. They are working hard to provide themselves with a proper church building. This parish ought soon to become self-supporting. We ought to help it with a thoroughly equipped school.

Bromley is perhaps the institution through which the Church will render its most valuable service to Liberia, since it is here that the young women are to be trained who will serve the Church as teachers. This school should bear about the same relation to all the other schools for girls as do our women's colleges to preparatory schools. This will come later. In the meantime it has a good building and is full of promising-looking girls and young women. It also has desks in the schoolroom and a very satisfactory chapel. Its large and fertile farm lies unworked and neglected since the bishop's death. The situation seemed to be pretty well out of hand since his control was removed. Something had to be done. Either the school must be closed until a bishop came or new arrangement must be made. We deliberately tried an experiment. A very competent man who was at Bromley in the bishop's lifetime was made manager and responsible for the farm and the general administration. The direction of the school and its discipline were put in the hands of the present principal. The trustees, men of ability and interested in the school's welfare, will be advisers of the manager. The pastoral care of the young women was intrusted to Dr. Cassell, a priest in the Church and president of the College of Liberia. It is believed that by this means the school will be enabled to go on with its good work, and the farm support it with a saving of expense.

The work at Clay Ashland is interesting and useful. It is a community of civilized Liberians and they help support the parish about as we are accustomed to in this country. If the parish were well organized this would soon be increased. Meanwhile the station is worth much more than its cost if only on account of its excellent school for boys. It seems probable, however, that when the bishop has gone over his field this school may be removed further inland, perhaps to Crozierville, or beyond, where it might train boys who have been carefully selected from among the Pesseys—a strong, vigorous tribe impinging upon the civilized area at this point and who are begging for teachers.

There is not much at Caldwell, but the priest-in-charge ministers faithfully to the church. In this town and in Gardinersville near by, there is good promise of development. In part to afford relief to Dr. Frith, who is quite old and growing feeble, though the will to do is as keen as ever, and in part with a purpose to find out whether a strong centre can be established here, the Reverend Mr. Roberts has been assigned to work with Dr. Frith for the next year or until his services are needed elsewhere.

Crozierville is a community like Royeville. It presented the best appearance of any of the stations outside Monrovia. The buildings are in good repair, everything in good order, the priest-in-charge seems to be doing good work very efficiently. He is anxious for a boarding school for Pessey boys, certain the school will cost nothing except the teacher's salary once a proper building is provided. Towards this he has all the lumber for the frame as well as a sufficiently large piece of land. He is making request of the Board to help him finish his building.

The following are the official acts of the Commissary:

Admitted as postulants, 3; as candidates for Holy Orders, 4; ordained to the diaconate, 3; to the priesthood, 1; baptized, 213; confirmed, 621.

There are a few details which should be emphasized:

1. The clergy without exception are healthy and vigorous men, intelligently devoted to their work; seem to be free from self-seeking; without exception besides their regular work carry on work among the uncivilized Liberians, often at their own charges. Generally they live in their own houses, though this does not seem to have had any influence in deterring them from undertaking any work to which they have been assigned. I heard of two cases where this might have been true, though there was only one where personal interest had been given as reason for not accepting work assigned by the bishop. In each family there are a number of native children brought up as members of the household, receiving the same treatment as the man's own children. This custom is general among the civil-

ized Liberians, and we saw many good citizens who owed all they are to it. These men have not enough to live on. Either they should receive more salary, or they should be relieved of the expense incident to the work carried on in outlying stations. This would make for increased efficiency.

2. The churches are desperately unfit and unfurnished except in one or two places. With no proper chancel or altar it is difficult for the Church's service to be rendered fitly; yet there was always manifest a very real reverence even under trying circumstances. In a country where there are no clocks, bells become a necessity. Most stations are without them. In some places a jug with a hole broken through the bottom serves instead—a sort of horn!

3. We saw no evidence of misapplied or unwisely invested funds. On the contrary, the manner in which the appropriations have been used showed forethought and carefulness. The results accomplished are most creditable, in many cases quite remarkable.

4. The self-help of the Church in Liberia would compare favorably with that in any of our missions, and is much more generous than in most of our weak dioceses. Generous help would soon make the Church in Liberia practically self-supporting. We travelled with missionaries from the Presbyterian Mission in the Cameroon, who told us about the self-supporting mission there. We concluded that even under present conditions the help given the work in Liberia by the native Church would not suffer by comparison. With appropriations equal to those made for the Cameroon, all Liberia would soon be Christian and taking care of itself.

5. There is no fit residence for a missionary in Liberia. The bishop's house is entirely inadequate and unfit. The conditions in which Miss Ridgely and those with her live, are impossible. The fact that the missionaries survive is token of God's kindness, but not of the Church's wisdom in administration.

As to what should be done: In the first place we must reconstruct our ideas with regard to Liberia and the Church's work there. Unlike any other mission of the Church, the problem in Liberia is to enable the Church of Liberia to carry the truth and civilization to its uncivilized tribes. This work must be done by the Liberians, not by white men. And if the Church among the civilized were strengthened, there would be no unreasonable difficulty attending this. The republic's best interests demand that the uncivilized tribes be developed and assimilated since the most valuable undeveloped asset of Liberia is this portion of its population. These all have seen the practical value of Christian institutions. They know the value of law and order. They are keen for schools and industrial training, and gladly welcome the catechist. Every tribe would be ready to help provide the buildings and to support the schools. Appropriations for Liberia about on the scale of appropriations for China for a term of years would enable the Church in Liberia to do all its share towards helping the republic develop its people.

The Church in Liberia cannot go forward without the help of white men and women. But there is not immediate need for many of these. We concluded that for the present four priests and eight women would suffice. One man in each county to serve as advisor and superintendent would soon establish the work in the interior. Two women in each of the schools for girls (so that one might always be there) would insure a sufficient supply of Liberian women as teachers. The hospital at Cape Mount should be enlarged and thoroughly equipped, that nurses for the inland stations may be forthcoming. There is desperate need for dispensaries, especially for women and children, and for women to teach the proper care of infants. Besides these there should be sent to Cape Mount and Cape Palmas men who may give boys mechanical training, and show them how to develop the wealth that agriculture might afford them, but especially that skilled industrial teachers for the uncivilized may be provided.

It would be futile to expect the Church to do her work in Liberia without proper buildings. If white men and women are to live in Liberia and to be fit for their work, they must be properly housed. If we are going to carry civilization into the interior there must be properly constructed compounds. The necessary buildings might be provided at small cost if there were proper appliances. The materials and the labor are at hand, and the people ready to help, but someone must be there to show them how to

use what they have. A small saw-mill in the neighborhood of Cape Mount, and another at Cape Palmas, would furnish all needed material and pay for themselves. A machine for making bricks added would solve the building problem. The use of these would teach many how to make a living, and thus invaluable service would be rendered to the republic. If an architect who knows his business could be persuaded to visit Liberia and make drawings for buildings suitable to the climate, he would be rendering service to the Church and state which would be invaluable. For the most part the buildings in Liberia are utterly out of keeping with the climatic conditions and their ugliness is an offence.

The term of service in Liberia for white people should be indeterminate, or at least no one should be required to remain through more than one rainy season on his or her first term of service. With this precaution and proper dwellings, there should be no greater risk of life in Liberia than in any tropical climate. The country is practically free from the most malignant tropical diseases. The dreadful impression we have received as to Liberia's climate can be accounted for to a great extent by our not having taken proper care of our people who went there. If married men are appointed, their wives should remain in America until the men have made proper provision for their comfort and learned where the danger to health lurks. The chief enemy of health is malaria. Good houses, wire screens, and pure water to drink, with short terms of service, would be the surest protection from this.

The question immediately pressing is that of a bishop for Liberia, and is a very difficult one. On the surface every consideration of what we call common sense, as well as of practical administration, would indicate that he should be a white man. Not only must the American Church provide most of the money, but men and women also if the highest standards are to be attained and industrial training provided. The help of Americans will also be needed for the establishment of the Church among the uncivilized. This is not because of any lack of courage or industry or initiative or devotion on the part of the Liberian. We saw all these graces abundantly manifested. But these people are shut off from contacts which would give them the experience and knowledge necessary for aggressive work. They have no model to work by. They know what they lack, but must have help to find relief. Further they have a proper diffidence about using other people's money. With such things in mind it were easy to conclude that the practical thing to do would be to select a fit man; preferably one who has the additional advantage of technical training, give him a sufficient appropriation (he should have at least as much money in hand besides his appropriation as Bishop Brent took with him to Manila), bid him select the men and women whose help he will need and go do the work that the American Church desires to have done in order to help the republic of Liberia to realize its ideals.

Yet such a solution of the problem should not be accepted simply because it is easy. It is certainly true that the glory of Liberia is that it is a black man's country—the only black man's country on the face of the earth. This is true because in Liberia one is no more moved to think of a man as black than to think of a man as white in England. The interests of humanity as of Christianity demand that it shall remain so. In His providence God seems to have laid upon the black man the task of establishing free institutions in Africa. The story of Liberia's eighty years is thrilling as that of our fathers who we believe were sent for the same beneficent purpose to this continent. The fortitude and courage and patience and enthusiasm with which those people have devoted themselves to their task are beyond praise. The republic of Liberia in spite of malign influence and slander and misrepresentation; in spite of poverty which would have broken the spirit of white men, is an established entity. When the republic has finally passed through its time of trial; and law and order have been established throughout its borders, the candle which has been lighted in Liberia will penetrate the darkness of the continent.

No service the American Church could render would be worth while if in the doing, Liberia's liberty should be put in jeopardy. To help Liberia to fulfil its destiny is our high privilege as people, who because Christian, are devoted to free institutions. To relieve Liberia of its responsibility would

be disastrous. The surest token that we have helped effectively will be that by our help Liberia has been made able to get along without our help. The appeal to us is not that we help strengthen a mission of the American Church in a heathen country, but that we help the Church in Liberia to become strong enough to render the service that the Church must give the republic in order that the republic may be established. The country and its government are Christian. There remain many and hard problems to be solved, but these must be solved by Liberians and not by men of another race or nation. If we send a white man as bishop to Liberia he will of necessity bear the responsibility of the Church there—and the ability to bear responsibility is the measure of difference between a free man and a man in bonds. There would be danger of the Church of Liberia being converted into a mission of a foreign Church. It becomes a question whether it be more in accord with the Revelation which the Church was sent to interpret for mankind, if the American Church would assume the risk involved and consecrate a Liberian as bishop of Liberia.

Theoretically, at least, there seems to be justification for this in the record of the past twenty-six years during which Liberians have had entire control of the Church's work. In those years the strength of the Church has been multiplied several times. The late bishop left an admirable body of clergy doing faithful work. The progress of the Church has been satisfactory. No damage has resulted, no waste of funds. When Bishop Ferguson died the president declared he had lost his Mentor. The chief loss has been from loss of contact with the American Church with resulting loss of interest on our part.

This might be guarded against if the General Convention would select a white man to be the bishop's advisor and counselor. Such an appointment would be reasonable not only because the bishop would have to dispense large funds provided by this Church, but because he must have a natural point of contact with the American Church. Unless the bishop had someone with whom he might take counsel with regard to the expenditure of money provided by America, he would be in a false position. If he had no contact with the American Church the work would suffer. Among the priests in Liberia there is no man who would be chosen for the bishop's office in this country. But there is a man who though he has definite limitations is blest with devotion and courage and experience. His heart is ablaze with enthusiasm for his work, and his record is one of fidelity and success in his ministry. He knows and believes in the uncivilized tribes. He is devoted to Liberia and has profound faith in its future. He believes in his race. Without culture when measured by our standards, probably his culture would appeal to Liberians more than ours. He knows his limitations and if the Church would send him a man of larger ability than his own, he would welcome the assistance. Moreover it is true that no white man will ever know anything of an African's thought except so much as the African wishes to show him. As a practical question would it not be likely that such an arrangement would result in a more normal because more natural development of the Church's life than could be hoped for if the bishop were of another race?

The difficulty of course would be to find the right man, the more because his position would be more trying and his task more delicate than he would find in the bishop's office. Aside from any other consideration this would be true because his whole usefulness would depend on his being able to forget himself and with genuine sympathy see eye to eye with the bishop. But there is always the man for the exigency. If it is wise to enter into such an arrangement the Church must find the man and make him the point of contact between the American Church and the Church in Liberia. He would be the bishop's voice here. He would form a natural bond between the bishop and the white men and women whose help Liberia must have. He would do for the Church in Liberia what our government's representative is doing for Liberia's government—show her how to solve her problems without changing her relation to the republic and without relieving her of the responsibility which she must bear if she is to be free.

It was necessary before we came away to call a meeting of the convocation, that we might hear the judgment of the men in the district concerning many matters that we wanted to clear up. Among others the question of the choice of a bishop was discussed at great length and with perfect freedom. All concerned realize that the decision of the American Church with regard to this will have a great deal to do with the future of the Church in Liberia, and it has been a matter of thoughtful discussion ever since the bishop's death. After he died, with a view to meeting the situation, the convocation passed resolutions requesting that a white man be chosen as bishop, but that he be given a suffragan who should be a Liberian. The matter was taken up again at this meeting of the convocation, and after full public discussion the question was taken into conference by a number of representative clergy and laymen. This conference brought back to the convocation a set of resolutions which were adopted. The commission was requested to bring these resolutions to the American Church as the expression of the judgment of the Church in Liberia as the solution of the problem which would most surely result in the strengthening and establishment of the Church in Liberia. The resolutions are as follows:

RESOLVED, That the Church in America be requested to give to the Church in Liberia a bishop who will be a Liberian, and for the help and protection of the bishop and the safeguarding of the interests of the American Church in Liberia, an archdeacon be appointed by the American Church who shall be a personal counsellor to said bishop.

It is suggested:

1. That the American Church, through its Board of Missions, and in consultation with the bishop who may be consecrated for this field, appoint a discreet and Godly person from the United States as advisor to the bishop, who shall be designated as Archdeacon of Liberia.

The functions of the said archdeacon, besides those which may canonically appertain to the office of an archdeacon, should be:

- (a) To assist the bishop of Liberia in presenting from time to time the needs of the Church in this field to the American Church and people.

- (b) To assist the bishop in obtaining the necessary workers from America or elsewhere for the further extension of the work of the Church in Liberia.

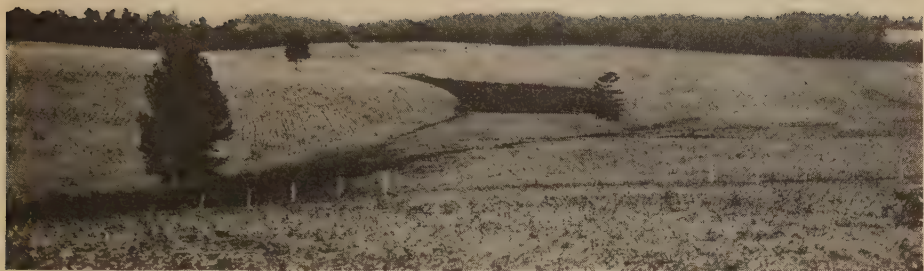
- (c) To counsel and advise the bishop personally upon all matters concerning vital administrative policies.

2. As the personal counselor of the bishop the archdeacon shall at all time be advised and consulted by the bishop upon all questions with regard to the financial requirements of this field and the raising of funds from abroad, in order to insure a discreet and judicious expenditure and application of such funds as well as those that may be otherwise appropriated by the Board from time to time.

3. It should be distinctly understood that the functions of the archdeacon shall not extend to matters in the district that appertain purely to the ecclesiastical functions of a bishop.

4. In case of irreconcilable differences in views between the bishop and the archdeacon as to the necessity of any special funds that may in the opinion of the bishop be required for the field and purposes and method of their application, the question shall be immediately submitted by the bishop to the Board of Missions in America whose rulings and directions in the premises shall be decisive and binding upon both the bishop and the archdeacon.

ARTHUR SELDEN LLOYD,
THOMAS A. SCHOFIELD.



READY FOR THE SEED
The farm includes the distant timber

IN THE KENTUCKY MOUNTAINS

By the Reverend Henry P. Manning



THOMAS HALL

NEWYEAR'S DAY, 1901, marked the beginning of what is known as Saint John's Mission, Corbin, Ky., otherwise known as Saint John's Collegiate Institute and Industrial School. Started in one small room of a frame dwelling house in Corbin, for the purpose of developing the moral and spiritual wealth of the sturdy mountain peoples of the diocese of Lexington, its growth, though at first slow, owing to the lack of funds and missionary workers, nevertheless shortly extended to embrace six acres of land purchased through the gifts of friends. The one room now gave place to a church and a rectory and three buildings used for household and educational purposes, chief of which being "Thomas Hall", named for Mr. Geo. C. Thomas of Philadelphia, for many years treasurer of the Board of Missions, and the first benefactor of

the mission. "Hancock Hall", another of the three buildings, was named for the first principal of the school, the Reverend Geo. E. Hancock. The name of the mission, "Saint John's", was chosen by the first archdeacon for mountain educational work, the Reverend W. G. McCready, D.D.

Since that date great strides have been made. Under the wise administration and untiring labors of the present archdeacon, the Reverend F. B. Wentworth, the influence and usefulness of the school and mission have been greatly extended, and the list of friends of the work has been largely increased. Today the school and mission comprise seven separate buildings, erected with funds given (largely from outside the diocese) to Bishop Burton, Archdeacon Wentworth and other workers in the institution. This property is valued at about \$30,000, with but \$2,500 indebtedness.

With the appointment of Archdeacon Wentworth as principal of the school, one great step toward future usefulness and permanency has been made. Bishop Burton and the arch-



GENERAL VIEW OF WENTWORTH FARM SCHOOL

deacon had long felt the need of some way to provide work that was sufficiently remunerative to enable the mountain girls and boys to earn, in whole or in part, their education; and, if possible, to meet the current expenses of the school from some more regular and reliable source than free-will gifts. Vocational training was introduced, and a year ago a farm of 311 acres, near the school, was purchased for \$18,000. To secure possession \$5,000 was paid in cash; the remaining \$13,000 in notes running for five years. Since then the archdeacon has improved, organized and stocked the farm at a cost to himself in cash and credit of \$3,600. It is estimated that the first year's crop will approximate \$2,500 net. The land itself has increased in value and has been appraised by the county assessors at \$24,200. It has been the fond hope that some friend would give Saint John's School an endowment or leave it a legacy. But no such good Providence has come to her. In this farm is promised a better legacy than either: an endowment that will provide a way to work out its own financial salvation, and at the same time give just what is needed as an opportunity and an object lesson for the mountain farmer

and his wife, and a way to secure vocational training with which to earn his living.

As well laid as were these plans supposed to be—and along practical lines—contingencies that could not be foreseen arose. The war broke out in Europe; spread throughout the world; our own country became involved. The whole organic fabric of business and social life was disrupted. Patriotism laid its hands upon our wealth, our food, and other creature comforts. The war needs for our Allies diverted money, food, coal and labor from their usual channels. All benevolent institutions soon felt the pressure. Our friends were called upon by many other interests to give liberally. Saint John's income was decreased and its expense increased. What are we to do in order that we shall not lose the farm, and the future strength it promises? Besides \$13,000 of notes, we have to pay current expenses. It looks almost hopeless. But we are still "faithing" and hoping and working, trusting that, if it is according to His will, a way out of this difficulty will be provided. In such times as these, so full of national menace, it is well to bear in mind that this enterprise is projected in the direction of the most



ONE OF THE TWO BOY SCOUT TROOPS AT THE SCHOOL

vital need, not only of the mountain section, but also of the whole country, namely, more and better farmers, and more efficient farmers' wives.

Saint John's has proved its usefulness, and justified the wisdom of its institution. Seventy-three pupils, out of over one thousand in attendance, have been graduated. Twelve of these boys and girls are now teachers in missionary and academic schools in our mountains and elsewhere; nine candidates for Holy Orders have been assisted in their preparation and maintenance; six have become priests; two are deacons; and one is now a candidate. Many of these graduates are prominent in professional and business circles, inside and outside of the State. Nearly one-fourth of the most prominent men and women of Corbin and surrounding counties have attended Saint John's School.

Its ministrations have gone out to the physically sick and crippled. The blind have in several instances been made to see; the deaf to hear. Through its "community store" it has clothed and fed the destitute, and secured funds to provide free scholarships for worthy boys and girls. Adults, as well as boys and girls who were unable to attend the day sessions of the school, have been taught in the night-classes now popularly known as

"moonlight" schools. The health and physical development of her pupils are promoted through the gymnasium classes and outdoor games.

Dr. Hubbell, president of the Lincoln Memorial University, says: "This is the solution of the educational problem of the mountains. Archdeacon Wentworth has seen the vision". And Bishop Burton, in his address to the last diocesan Council, said: "Archdeacon Wentworth has done a great constructive work at Corbin since he was made president of the institution. He has not only been given a vision of possibilities for this field of Corbin, far beyond the imagination of the rest of us; he has been able to persuade people of means to help him to realize his vision to the point of convincing us of the wisdom of his plans, and of rejoicing selfishly in the great gains he has thus made for the diocesan work at this point. But this triumph is hardly sufficient compensation for the many months in which he had to bear the sole responsibility for his foresight and faith. And even yet it is entirely his own personal credit, and not the diocese's, that is pledged for the farm". Surely such labors for humanity and the Church ought to be quickly and liberally sustained by the wealthy and philanthropic everywhere as well as those of our own Church.

SOO CHOW

THE WEST GARDEN BUDDHIST TEMPLE

During the present era of great trouble China and foreign nations are suffering together, and all the world is receiving judgment. Neither in China nor in foreign lands is there any peace. We pity the people of Kiangsi, Anhui, Wa-oen, Dzi-chow, Nanking, Hupeh, Shanghai, Sungkiang, where flood and drought prevail. Within the Four Seas (i. e., China) poverty confronts us, while in England, France, Germany, Russia, Japan, Belgium, Austria and Servia fearful battles continue to be fought. The whole of Europe is in great distress. The people are losing their homes. Everyone is suffering. All men of charitable minds realize this, and both Heaven and men are filled with pity. The shades of those who have died are grieved that no one offers sacrifice for them. Living men have no happy land to which to turn. The dead—how shall their spirits receive comfort!

If men do, indeed, hate this disturbed order of things, then assuredly the mercy of Heaven may be secured. The turning aside of such cruel fortune rests entirely upon the mercy of Buddha. We, therefore, the members of this monastery, are preparing a service for land and sea of forty-nine days and nights, beginning with the tenth day of the seventh month, old calendar (i. e., August 27th), and continuing through the twenty-ninth day of the eighth month (i. e., October 14), in order that comfort may be brought both to the heroic (lit., iron and blood) shades of those in foreign lands, and to the suffering spirits of our own countrymen. In doing this it will be not only the dead who will receive a blessing. The living also will come under the shelter of Buddha.

We beg that men all over the world may be of one mind with us in this, and that they will help us whether by offerings of money or of spirit money (i. e., the paper which is burned before the shrines for the use of the departed spirits in the lower world) or of food. Charitable people are always generous. They may give their alms as they will. Please have all gifts delivered to our temple, when your name will be included in the list of subscribers, and a receipt will be handed you in order to prevent any crooked work, and as a witness of our honesty. Such gifts will benefit both the giver and many others. The merit of such gifts is without measure.

We therefore respectfully beg all gentlemen of good intent to come, during this forty-nine days' service for land and sea, with their gifts, and to offer their incense that they may receive a blessing.

Under the auspices of a committee of eight gentlemen of Soochow whose names are appended, and with the approval of the Abbot of the Monastery, Yoen Tuh, and his two chief disciples, Tong Zung and Tong Yoen.

Soochow, Kiangsu, China.
October 10th, 1917.

蘇州西園戒幢寺

◀ 啓緣會大陸水切救建修 ▶

浩劫臨時中外同罹痛苦普天遭殃華洋均不安寓痛夫賴
院淮徐鄆邵邇淞水旱頻仍困窮四海親被英法德俄日比
奧來戰爭激烈悲慘全歐四民失所萬姓同禍善信感懷天
人心悲憫冥魄冤冤誰祀生者既無樂土死者誰安幽魂
人果爾厭亂天心自有感欲挽劫運端仗
佛慈愛集同人組織水陸功德四十九晝夜講經懺七月
初十日開壇八月二十九日圓滿超度海外鐵血英靈以及
國內僅災志士仰祈 諸大檀越不分畛域同深悲憫俾使
離魂解結冤魄超昇非特死者蒙恩生者亦叨 佛德
懺悔並懇 諸交本寺備茗 冰銜兼製收券以杜假冒而
慨多少隨願請交功德無量伏乞 仁人君子於上開水陸
資憑信自利他功登壇香資登壇拈香同沾福果此啓
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民國丁巳年 月 日

發起人 仇玉亭君 李瑞林君
邵雲南君 陳春園君
趙桂林君 許潤生君
盛貽範君 同啟

西園戒幢寺退居圓德率徒通叩募

THE BUDDHIST
CALL
TO PRAYER

THE EAST PRAYING FOR THE WEST

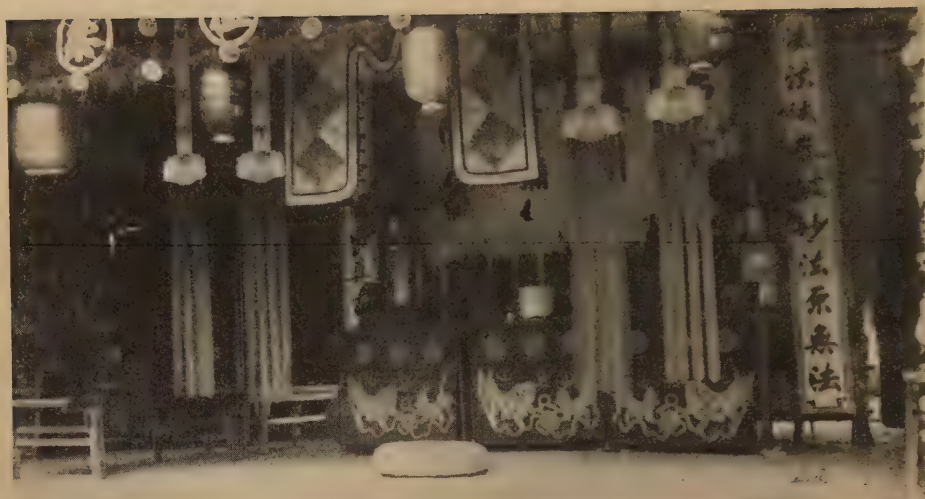
By the Reverend Henry A. McNulty



ONE might well be forgiven for thinking that the theatre of the European war and the interior of a great Buddhist temple in China had little in common. So, too, to the writer of this short sketch the war in Europe was far from his thoughts as he handed to the Si Yoen Abbot's servant his card. But when the abbot's first disciple, the Tong Yoen whose name appears at the end of the accompanying notice, who had received us politely, and had brought us tea in the abbot's private room, handed us a copy of the notice, and had asked us whether we had observed a large mat-shed as we had en-

tered the temple court-yard, we began to regret that we had passed so lightly what at the time had hardly caused a casual remark. For in this shed was even then taking place a service for the dead on western battle-fields. Small wonder, then, that as our kind friend the monk escorted us to the entrance to the temple at the close of our visit we should stay a little while longer and examine what the shed contained. The service was over, but there was enough before our eyes to give us food for thought.

The mat-shed was some thirty feet long by twenty feet wide. In the center were two long tables, back to back, and on the four sides were arranged eight square tables, at the back of which, as on the longer tables, were arranged yellow-paper tablets, in the



THE MAT SHED SHOWING THE TABLES AND TABLETS

form of the commonly seen ancestral tablets that every Chinese house contains. In front of each of the paper tablets were set bowls of rice and fruit, with the chop-sticks neatly placed at the side of each bowl, and the proper candles and incense. Between the two long tables in the center was a screen, on which were eight large Chinese characters, whose meaning was, "The four corners of the earth acknowledge Amida Buddha".

The tablets on one table were dedicated to the souls of those in China who had during the past years perished by flood or famine or the sword. Opposite to these, on the other table, were exactly similar tablets, each in order dedicated to those who had died in England, France, Germany, Russia, Japan, Belgium, Austria and Servia. The tablets on the other tables were dedicated, one to the shades of the parents of those who had perished; another to the sick, the lame, the blind, the maimed; another to children; another to pilgrims and wanderers among the monks—and so through them all.

On first thought one may be inclined to smile that here, in the great

city of Soochow, and in this huge temple, there should be placed these bowls of rice, the chop-sticks, the incense, to help the Western dead on their journey through the nether world. But the smile we know is unworthy, for the thought is all of pity and love for those who have the greatest need. It is the Chinese non-Christian way. This service for the dead had been arranged, at a cost, we were told, of about \$4,000, by eight pitying Chinese in the city; and the service was to be conducted night and day for a period of forty-nine days, the two hundred monks of the monastery offering their prayers.

To the writer, as he several times during the forty-nine days visited the spot there was something singularly solemn and beautiful and impressive in what these seven Western tablets and their Chinese brother-tablets signified. The East was praying for the West—Buddhist China praying for the stricken souls of Christian men. The thought was startling and upsetting. One wonders if this exhibition of pity and kindness and sympathy may not touch and inspire our own America.

FREDERICK
ROGERS
GRAVES, D.D.



MISSIONARY
BISHOP
OF SHANGHAI

SOME RECOLLECTIONS OF A BISHOP IN CHINA

By Bishop Graves



I HAVE been asked to tell the readers of *THE SPIRIT OF MISSIONS* something about the mission during the time that I have been bishop. My recollections of the mission go back a long way before my consecration. I have known all my predecessors except the first, Bishop Boone. Bishop Schereschewsky was bishop when I came to China and was stricken with the paralysis which obliged him to resign while I was making my first voyage across the Pacific in 1881. In his short episcopate he did great things for the mission in founding Saint John's and Saint Mary's, and his work on the

Bible and Prayer Book was a solid contribution to the work of the Church. He was a Chinese scholar in every sense and no one is likely to surpass him in this field. Bishop Boone the second had the characteristic of faithfulness in the highest degree. He was eminently a hard worker and a good business man, unselfish and self-sacrificing. Bishop Williams had of course resigned before Bishop Schereschewsky was consecrated, but he came over to China in 1880 to ordain a number of Chinese to the diaconate and I was ordained by him to the priesthood at the same time. Every one who knew Bishop Williams would agree in saying that his characteristic was saintliness. The Chinese, and afterwards the Japanese, recognized this clearly.

Some Recollections of a Bishop in China

In 1893, the year in which I was consecrated, we were established in Shanghai and had some outstations around it, but none at which a foreign missionary resided. The next stations where our missionaries were placed were Hankow and Wuchang. We had just got a footing in Ichang, in 1890, and opened an outstation at Shasi when our house was burned in the riots of 1891 and the foreign missionary had to withdraw. The foreign part of the mission staff was a small one, the Chinese clergy were few and we had no trained catechists or Bible women such as we have now. Also we had had some trying experiences. I remember thinking that what we needed most was to be united into one body and not interfered with in the doing of our work. It was with the intention of bringing this about if possible that I undertook the work of a bishop.

It is now twenty-five years since 1893 and to record what the mission has accomplished would be a long story. Perhaps I can condense it enough to bring out a few of the salient points. In doing this I shall not be talking of what I have done but of what the men and women who have worked with me have done. I may have helped them in this way or that in doing their work, but what has been accomplished has been done by us all together. This is an outline of what we have done and of the manner in which we did it.

The first thing that was needed was to secure more workers and to make sure that they were of the best quality. So we set a high standard for recruits. Perhaps it seemed too high to people at home and the numbers were slower to increase, but the result was that we got men and women of the right sort. That, to my mind, is the way to do mission work, and is the explanation of whatever success the China Mission has had.

Another important thing was that the missionaries should really know

Chinese. So a system for the study of the language was adopted covering two years' work with examinations every six months. This system is still working and in consequence the missionaries have been able to accomplish much more with the people than if they had been left to get the language for themselves in a haphazard way.

The next thing was to have everyone realize that we were one body, that the mission had a life in which we were all included and to which we were all contributors. So the Mission Conference was organized and met in Shanghai in 1896. It was the first time that the whole mission from up and down river had come together to consult about its work. Not only did we arrange better plans for the work by consulting together, but an *esprit de corps* was created which we have never lost—the "China Mission" had come to realize its solidarity and from this time we went forward with a clear perception of what we had to do and more definite ideas of how to do it. In the three departments of educational, medical and evangelistic work steady progress began and the mission advanced step by step and has never halted.

Another reason why we have been able to grow is the care that has been taken in the training of Chinese clergy. This training had been a fundamental principle of the mission under its earlier leaders, and it had been successful in producing able and faithful clergy of the type of K. C. Wong, H. N. Woo and Y. K. Yen. A second generation of clergy was just about to be ordained when I came to China, and Bishop Boone soon after established the Divinity School in Wuchang in which I taught for a good many years. The mission in improving and extending this work of the preparation of Chinese clergy was following on the safe and sure road marked out from the beginning of our work in China. I can remember that other missions used to criticise our method, holding that

Some Recollections of a Bishop in China

more speedy results could be reached by street preaching by evangelists who had not been so thoroughly prepared, but the progress which the mission made as soon as a sufficient force of well trained Chinese clergy got to work has been a conclusive answer to all talk of that sort. The Chinese clergy in the three dioceses of the China Missions are the very crown of our work and its complete justification.

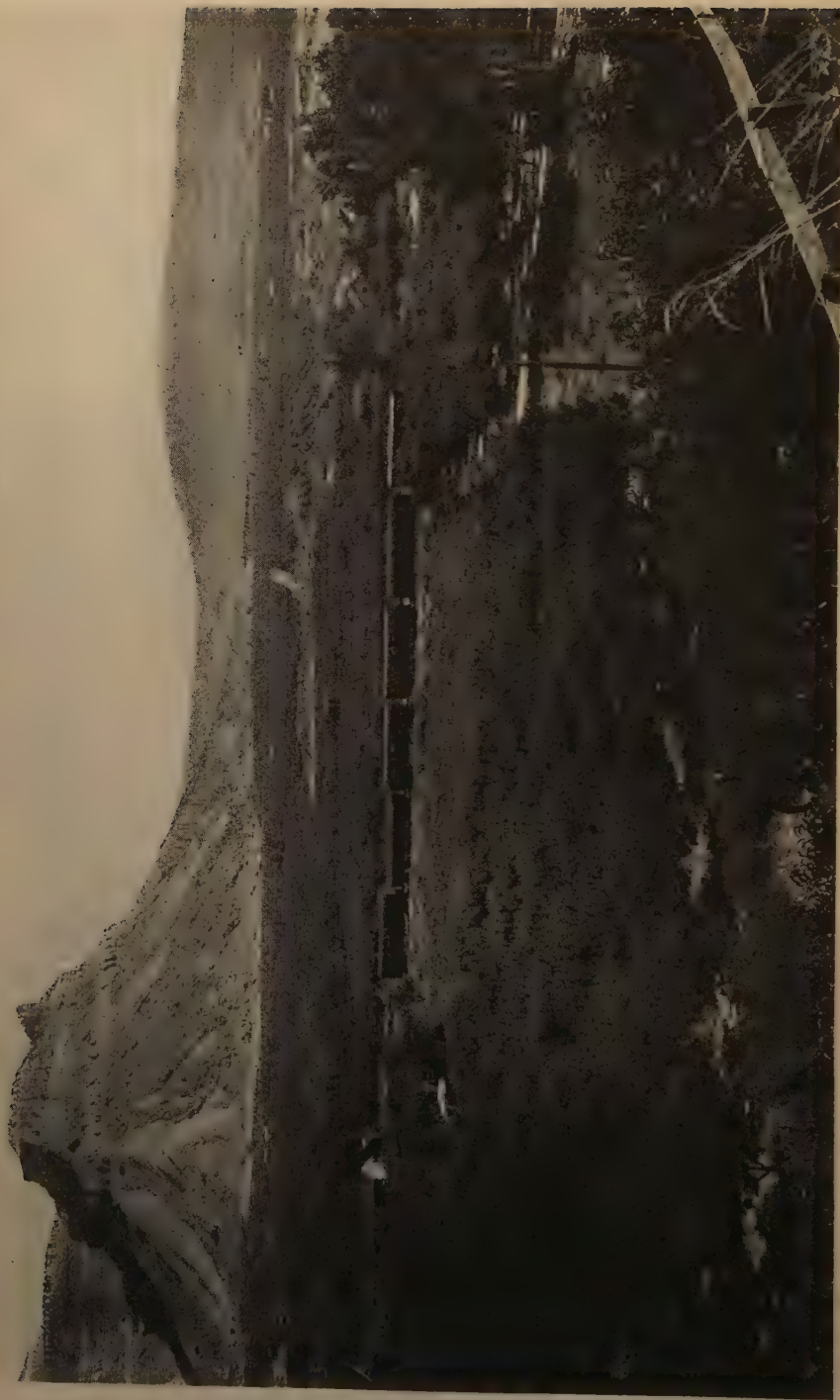
A good deal of work had to be done in providing Church literature. Bishop Schereschewsky had done his work mostly on the Bible and the Prayer Book, but there were many other books which needed to be translated. Some of these we succeeded in producing, amongst them the Hymnal, while the Prayer Book was revised and translated into Mandarin and into the Shanghai colloquial as well as into the classical style. Our present catalogue of Church literature presents quite a long list of books by members of the mission.

Meanwhile the Chinese Church had been growing in the separate stations and needed to be further organized as a whole. The first step was the establishment of a conference. This consisted of clergy only and met each year in June. It finally developed in 1908 into a synod with representation of the laity from all self-supporting parishes, and now each diocese has its synod.

As the years passed some very great changes and advances were made. The original diocese extended from Ichang to Shanghai, a length of nine hundred miles. This was divided into two by the establishment of the missionary district of Hankow under Bishop Ingle in 1901. In 1910 this diocese was itself divided and the missionary district of Anking set off. Under Bishop Roots and Bishop Huntington the new dioceses have had histories full of success and encouragement. All three dioceses form one China Mission whose spirit and traditions we carry on together.

So far we have been speaking of the work of our American Church, but I have been privileged to witness and to take part in something greater and wider than this, the foundation of a Chinese Church. This resulted from the union of the diocesan synods in the eleven dioceses founded by the English and Canadian Church and by our own. The first steps toward union were taken in a meeting of the bishops of China, one American and four English, held in Shanghai in 1897. This conference of the bishops in China met regularly afterwards and finally took in hand the unification of the entire work of the Anglican Communion in China. There was a troublesome question of double episcopal jurisdiction in Shanghai, resulting from the establishment of English and American missions there almost at the same time in the early days. This proved to be no easy matter to settle; it took eleven years to do it, but it was finally disposed of satisfactorily, and the way was thus rendered clear for the establishment of the Chinese Church. This came about in 1912, and we who had worked and waited in every diocese in China witnessed the adoption of a constitution and the first meeting of the general synod of the *Chung Hua Sheng Kung Hui*. The Chinese Church then organized is growing yearly in numbers and influence, and every one who had any part in bringing it about thanks God.

What I have been telling is the story of the work of the men and women who have been missionaries in the China Mission. Some have died, some have retired on account of health or of advancing age, and some who were here twenty-five years ago are still in the work. "The Old Guard" I used to call them, and no soldiers ever stood by a leader more loyally than they have stood by their bishop. Chinese or foreign, I recall their names one by one and I am glad that we have worked side by side in China.



VIEW IN THE WESTERN COLORADO ORCHARD COUNTRY

OPPORTUNITY ON THE "WESTERN SLOPE"

By the Reverend Philip A. Easley



BISHOP'S HOUSE,
GRAND JUNCTION

A HOTEL in Gunnison, Colorado, advertises that a free meal will be given to all guests on any day that the sun does not shine. And it is said that the proprietor has seldom had to make the promise good. Wherever

the traveller goes in western Colorado his train will pursue the greater part of its way along the bottoms of deep cañons unless it is climbing over some high pass of the continental divide at an altitude of more than ten thousand feet. Bishop Touret was in two wrecks last year. One was caused by a rock slide at the bottom of a gorge a thousand feet deep and the other by a snowslide on a mountainside eleven thousand feet in the air, when the car in front of his was sent flying.

If you consult a railroad folder, you will read that Colorado has more peaks exceeding fourteen thousand feet than all the rest of the country combined. That is a brief part of the picturesqueness that makes residence on the "western slope" a constant delight. The joy of mere living here tends to create a kind of pagan existence. For any spare hour finds waiting it the call to out-of-doors. Clear skies and warm sunshine seem almost unchanging. Every mile of the skyline has its new formation and ever-changing color. Every arid stretch has its own strange life. Each road and trail is different.

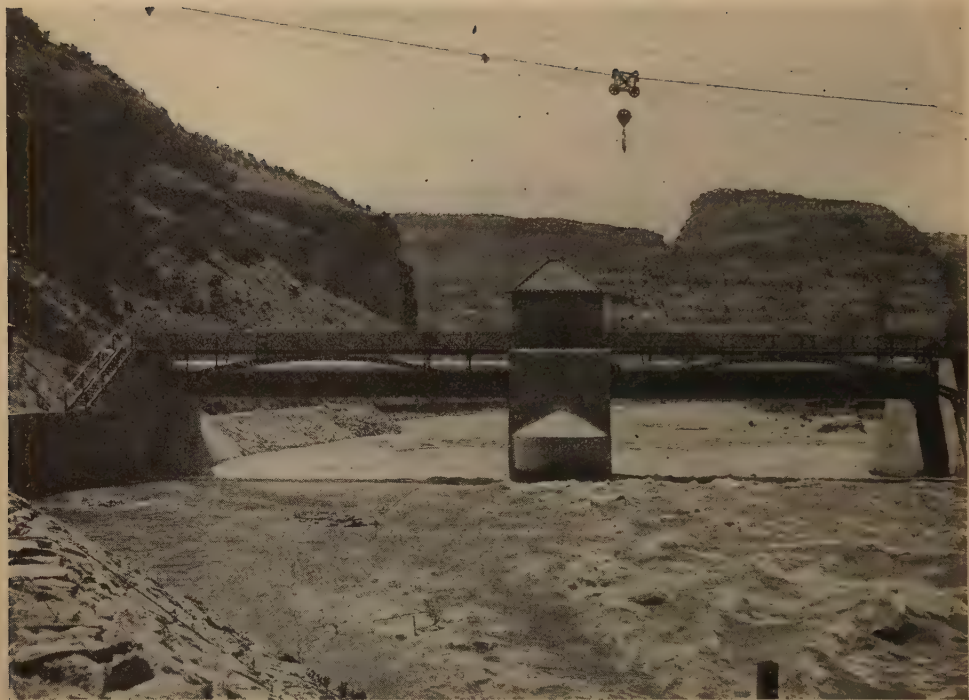
That is the first and an abiding impression of this vast country that lies over the divide. But it is only the frame that encloses its real life. Down its deep, broad valleys are people de-

veloping one of the last frontiers of our day, a sturdy race of Americans with sparse groups of foreigners in the few mining camps. And they are men who have strong faith in the great virgin resources of an almost untouched region.

Until a few years ago silver and gold formed the lure that made large settlements in mountain fastnesses. A few such remain. In other places, towns with almost no inhabitants mark the departed prosperity of other days. Today the permanent resources are attracting permanent populations. Along the railroads large towns are centers for tributary valleys stretching far back into the mountains. Away from transportation strong men range their cattle, cultivate large ranches and own coal lands vast enough to supply the entire West when rails are laid. Flat-topped mountains, called *mesas*, comprising hundreds of square miles, are the range of great herds of cattle and sheep.

Contrasted with the large free life in the more isolated regions is the intensive cultivation around the larger towns. Here private capital at first built canals to carry irrigating water from the rivers through the semi-arid valleys. Now the government has stepped in and is building larger ones where a settled agricultural life has proved both the quality of the land and the quality of the settlers. Tunnelling through mountains, even, is paid for by the returns from the land. The ranches are small, usually from ten to sixty acres, and make a compact population.

The Church has a twofold problem as a result of these conditions. Missionaries must care for the needs of scattered peoples where ministrations can be given infrequently, one clergy-



THE NEW GOVERNMENT IRRIGATION

It will open fifty-three

man covering areas that call for long horseback trips and the touching of many tiny centers and far-away ranches and camps. Men must also build strong Church foundations in the larger towns.

Work of the former kind may remain that of unorganized missions for years. But it must be patiently, sacrificially done unless we be willing to let the lonely places slip into irreligion. And people live in the most unsuspected places. From the train half way between Delta and Grand Junction, beginning in the isolation of a deep, lonely cañon, can be seen a rough wagon track disappearing in a gorge. Forty miles to the west it ends in a ranching region. Up from the tiny, cattle village of Whitewater is a group of ranches, twenty-five miles away in the wide Unaweep cañon. Twenty

miles farther up the cañon is the mining settlement of Gateway on the edge of nothing. Here in the middle of winter an old man fell ill. A doctor went up from Grand Junction, rode as far as he dared on horseback beyond Gateway, and then picked his way gingerly on the edge of a precipice to the miner's lonely hut. The next morning miners carried the sick man seven miles back to Gateway over the treacherous trail on an improvised stretcher, the next week brought him in a wagon to the railroad and thence to the hospital. He is well now and back at his lonely work. Ministrations to places such as these challenge the imagination.

Just as fascinating is the intensive work in the towns. For the missionary cannot but feel that his work has no limitations in influence. A town of a thousand inhabitants may be the center



PROJECT DAM IN THE GRAND VALLEY
thousand acres for cultivation

of business for a radius of fifty or a hundred miles. The church at Meeker is at the center of a tremendous cattle country. Durango is a very real metropolis of prosperous southwestern Colorado. Grand Junction with a population of not quite ten thousand has the business and interests and spirits of a city of more than double its size in the older parts of the country.

And these communities are by no means storied frontier towns. Grand Junction has five parks and six public schools, a one hundred thousand dollar Y. M. C. A. building, a modern hospital, two daily papers and a trolley system. Physicians of fine skill are here. The level of intelligence of the entire community is unusually high. A university club would have as many members here as a place of like size anywhere. One would look for the

resultant high standards of education, though not that high schools would be planted in the middle of the dense farming sections surrounding the town. Three miles out in the country a school for ranchers' children has a special teacher in domestic science. Besides the high school in Palisade there is a separate one for the rural population one mile away. From these schools has gone a constant stream of graduates to the colleges, until now when the navy has captured almost all the boys too young to enlist in the army. The intelligence that will have no public education but the best is in turn creating a well-trained, new generation that finds the opportunities for advancement at home too great to permit them to move away.

The business community, too, is forwarding the work of obtaining a good

Opportunity on the "Western Slope"

type of citizenship by encouraging only the farmer who has been successful elsewhere to settle on the rich lands. As great vision pervades the business mind here today as that which impelled the pioneers to dare believe that this semi-arid region could blossom as it does. But it is a vision tempered by the experience of boom days and boom collapses, and is steadily leading to substantial economic progress. Nor has the more permanent life drawn hard and fast lines as yet. Last autumn at a great mass meeting for the Y. M. C. A. War Drive the chairman was a Jew, one of the speakers a Christian Scientist, the other a Churchwoman—and the bishop offered the prayer. Democracy is a fact here—even to commission city government.

In addition to the normal population of the larger towns, men who have made comfortable fortunes in isolated districts are now moving in for settled residence. In one place at least, Grand Junction, wholesale houses are growing in number and in business, bringing in as managers men who have proved their competence in large cities.

Such towns as this in the higher stages of transition from frontier life, while still in a sufficient state of flux for the Church, yet weak, to gain firm establishment quickly, are already advanced to the place where the Church must meet the needs of people who are taking time to live and think—and are not satisfied with what the other communions, already strong, are offering them. One really cannot expect much when church notices close with "Follow the crowd to ——— Church", and tell readers that last week's "audience was both entertained and edified". The demand for reality has found outlet in Christian Science for a few, but the wave of success of its unreality has been touching decreasing numbers.

There is both a conscious and unconscious craving among large numbers of people here that can be satisfied if the Church can only reach them.

At the present time there are two obstacles. The first is the undermanned condition of the district. Resident clergymen are needed rather than infrequent services. Who can expect a priest to cover four towns besides several villages and meet the opportunity that awaits us? The other is that the church ancestry of the majority of our population is denominational. Until they know the real temper of the Church and realize the naturalness and power of her worship, they will not lay themselves open to her ministrations. The idea in many minds is that we speak a language foreign to ordinary life, that our worship has intricacies too difficult to master, that our ways are unrelated to normal experience. This latter difficulty is surmountable if only men are provided. Its solution lies in gaining points of contact with men and women. It is a splendid challenge to keen minds and devoted spirits. Men who are real will win those who live in the vividness of a new country. The people drawn into the influence of the Church have found and do find here that in her life are the satisfactions and solutions for which they have longed. Communities are learning that our catholicity is a rich leaven among them, and they are being drawn to drink at the fountain which has produced what they are seeking.

The ministry is the same here as elsewhere—ministry for sorrow and suffering, ministry for doubt, ministry for sin, ministry that will produce trust and confidence, ministry that will link up men and women with the "beloved community", ministry that will inspire to service and make faithful soldiers and servants of Jesus Christ. But one great difference there is. The Church is here in the beginnings of a country that will some day be old and strong. *Now* is her hour to plant well in order that in spirit as well as in matter Western Colorado may be truly a land of promise.



BEFORE THE COMPANY MOVED IN

HEART, HOOK & CO.

A Venture in Chinese Social Service at Saint James's Hospital, Anking



MR. HEART AND
MR. HOOK

A CHINESE proverb says "All under heaven are but one family; ten thousand countries, but only one mankind". And this means that hospital work here has to deal with the same problems you meet with at home, the only differences being those between China and the U. S. A.! Doubtless

some of these will occur to you, but to come at once to the point:—Sze Dze (to spare your vocal organs we will call him "Mr. Heart") was brought to the hospital suffering from valvular

disease of the heart, and after some weeks' treatment, recovered sufficiently to be up and about. He was too well to stay in the hospital and thus keep out some person who might be in need of an immediate operation. If he was discharged, he had no home to go to, and no relatives or friends. Get a job? He was formerly a professional beggar. He can neither read nor write. He knows no trade, and he cannot do any heavy or laborious work without bringing back his disease. In the U. S. A. the social service department has access to a variety of agencies that would make it possible to find a suitable place. But here there are no factories, no news-stands to watch, no movie tickets to sell, or railways in need of ticket-choppers. It is really

astonishing here, the number of things that there are *not*!

So as he was sunning the rags in which he arrived preparatory to departing in them, he looked so forlorn and hopeless that Miss Tomlinson told him he might for the time being sleep on a bench in the outpatient waiting room, and get his food at the hospital kitchen. In return, he was to weed the lawn.

But this occupation would not be available in December, and at best was merely postponing the evil day. Meanwhile, other cases were coming along. Chen Tsen (whom we will rename "Mr. Hook" for the aforesaid phonetic reasons) was an extreme case of hook-worm disease. He couldn't walk across the room without stopping to rest and get his breath and his recovery was slow. Having no home, he also was about to be discharged to return to a life of beggary but—

Mrs. Bliss decided on a venture in social service. There being no other way to provide for work for these boys, she sought to find it herself. Miss Tomlinson agreed to see that these boys were laundered occasionally, and fed and quartered at the hospital until other arrangements could be made. Mrs. Bliss undertook to provide remunerative, instructive, healthful work, and oversee its execution. Then the concern was capitalized to the extent of one dollar with which was purchased a small stock of paper, ink, brushes, etc. The boys were set to work making place cards, using Chinese coin as design. It was carefully explained that this was a business, and that they would be paid for their work, so that when they had become sufficiently skilful, they would be able to earn their living in this way.

The results have been surprising. The cards have been sold as fast as they can be produced. Other designs have been added and orders are coming in for more cards. Friends in Shanghai arranged and sold a large number of cards and novelties made

by the boys, so that now, at the end of three months, they have turned out more than 300 dozen cards of various designs which have been sold, and the receipts have just covered the expenses including the purchase of tables, chairs, tools, furnishing the sleeping quarters for four men, and a small stock of raw materials.

Dr. Taylor had an old Chinese house belonging to the hospital renovated for a workroom, and a sleeping room for four which is at present fully occupied. They take their meals at the hospital kitchen, where they pay at the rate charged the ward patients. They also pay nominal rents for their sleeping quarters. Yet they are able to save out of their earnings a small sum each month.

Besides the four now living in the dormitory, three other convalescents have worked for various lengths of time, and were able to earn a bit to take with them on leaving the hospital. So many have expended all their worldly wealth to get to the hospital that they have nothing to get home with when they are discharged; and to those who have a bit of self-respect—and they are more numerous than you might think—this affords a chance honestly to earn the capital necessary to start out.

We have just shown that the work provided for these people is remunerative. As to its being healthy, they are under the constant observation of the hospital staff, and those still needing dressings or treatment have it regularly. The dormitory is so arranged that they have plenty of fresh air, and the workroom is sunny and well ventilated. Their food is that provided for the hospital patients, and in plenty. They are required also to patronize the hospital baths at stated intervals! A friend presented each of the present incumbents with a toothbrush, which they delight in using. Being almost his only possession, one wears his on a string round his neck.



THE "FACTORY" AS IT LOOKS TODAY

Finally, the work is instructive and educational in several ways. We will not consider the effect such work is having upon the Chinese public here, who miss nothing of what goes on in the foreigners' compounds. We will confine our attention to these few individuals who are being helped. We *think* they have learned that they are *not* making idols. At first they would come for instructions every morning asking, "which kind of idols shall we make today"? They have learned to use their hands and fingers. You would hardly think it possible that these boys could be so ignorant as not to know how to use a pair of Chinese scissors or to make marks with a paint brush in a definite place, without several hours' practice. Actually they are like beginners in the kindergarten, for they have never before had to use their hands for anything except to eat and beg. Mrs. Bliss has blocked out a course of work so that they first do the simplest manipulations and gradually work up to the more complex ones. They are learning and at the same time they are producing, so that they really

earn their wages from the start. This fact is most important, and it has a wonderful effect on the men. They can see that they are really earning their pay, and here, as at home, there is the same great difference between the mental attitude of the man who has a job and he who is down-and-out.

While they were patients in the hospital, they heard every day the preaching of the Gospel in the wards. When they were making Christmas cards, and asked what the characters meant, an opportunity offered to tell them the Christmas story in a new way. One wonders to how many of us who have always heard the Story "from our youth" it meant as much as to these who heard it for the first time in their lives.

As yet, of course, only a beginning has been made. But already it is evident that a job that fits properly is quite as powerful an agent in transforming men in China as at home, and the best way to help these people is to help them to help themselves. After all, isn't that Christ's method?

MEETINGS OF THE BOARD OF MISSIONS AND THE EXECUTIVE COMMITTEE

THE Board of Missions met on May eighth at the Church Missions House, New York, with twenty-eight members present. The May meeting is always an important occasion, because the appropriations for the coming fiscal year are made. This year it was doubly interesting as the members had the pleasure of welcoming Bishop Lloyd on his return from Liberia. The bishop presented a detailed report of the Church in Liberia which will be found in full on page 393 of this issue. The Board passed a unanimous resolution commending it to the attention of the Church at large.

•To the regret and surprise of the Board, Mr. E. Walter Roberts, assistant treasurer, presented his resignation to take effect Dec. 31st. The following resolution was carried unanimously:

In accepting the resignation of Mr. E. Walter Roberts as assistant treasurer of the Domestic and Foreign Missionary Society, the Board of Missions desires to express and place on record its grateful appreciation of the long-continued, faithful and intelligent service which he has rendered during the forty-two years of his official connection with the missionary work of the Church. Mr. Roberts came into the service of the society in December, 1876, as cashier of the Foreign Committee and assistant to the treasurer, and was shortly thereafter elected assistant treasurer of the Foreign Committee. When the Domestic and Foreign Committees were merged in 1885, Mr. Roberts was elected assistant treasurer of the society, which position he has since held covering a period of thirty-three years. During this time Mr. Roberts has been associated with six treasurers. In addition to the fidelity and efficiency with which he has discharged his official duties, he has contributed in many ways to the inauguration of

improved methods in furtherance of the missionary work. The suggestion of an apportionment plan was advocated by him many years before it was adopted by the General Convention in 1901. It was he who devised the popular pyramid and keystone Lenten Offering boxes and also introduced the present Letter of Credit system of the society instead of bankers' Letters of Credit, by which "Dollar Exchange" was first established wherever we have mission work, and the credit of the society thus proved to be good on both sides of the globe. In thus expressing its keen appreciation of the services of Mr. Roberts, the Board indulges the earnest hope that God will spare him many years in which he may still render useful service in the work of the Church, in the extension of the Master's Kingdom.

The Board appointed Mr. Charles A. Tompkins, treasurer of the diocese of Rhode Island, to take the place vacated by Mr. Roberts.

Another resignation which was regretfully accepted was that of the bishop of Marquette, the elected representative of the Fifth Province.

Since its last meeting the Board has lost three of its valued members by death. Suitable memorials regarding Mr. Henry Lewis Morris, Mr. William R. Stirling and Mr. Charles G. Saunders were adopted. Editorial appreciation of the services of these three men has already appeared in THE SPIRIT OF MISSIONS. Mr. Robert S. Brewster of New York was elected to fill one of the lay vacancies on the Board.

The president nominated the Very Rev. F. S. White, dean of Saint Mark's Cathedral, Grand Rapids, Michigan, as domestic secretary, which appointment was carried without a dissenting vote.

Meeting of the Executive Committee

Appropriations for the fiscal year beginning January 1, 1919, were made amounting to \$1,873,673; a decrease of about \$6,000 from the present appropriation. An added appropriation of \$5,000 was made to Saint Augustine's School, Raleigh, N. C., on account of the larger number of students and the increased cost of supplies. For the same reason the salaries of the continental domestic missionary bishops were increased by \$600 per annum, beginning July 1, 1918. The question of increases in the salaries of the bishops in Latin-America, the Philippines, Honolulu and Alaska was taken under consideration.

The distribution of the Undesignated Legacies Fund was another important matter before the Board. The Fund amounts to more than \$268,000, of which \$100,000 has been set aside as a permanent fund from which loans may be made; \$50,000 has been held to be disbursed, together with other undesignated legacies received during the present fiscal year, in January, 1919.

Under special authority given to it by the Board, the executive committee at its meetings of February fifth and March twelfth distributed from the undesignated legacies the following sums:—To clear off indebtedness on mission residences at Fukui, Nara and Kyoto, \$13,523.62; Saint Mark's School (Negro), Birmingham, Alabama, \$5,000; Mission building at Fresno, California, \$1,000; Church at Lake Andes, South Dakota, \$3,000; Saint John's School, Corbin, Kentucky, \$2,000; Episcopal residence in Albuquerque, New Mexico, \$3,400; Episcopal residence at Fargo, North Dakota, \$1,000; Saint Andrew's School, Mayaguez, P. R., \$6,000; Christ Church, Osaka, Japan, \$15,000.

The balance, \$69,059.05, was distributed in various sums to the domestic and foreign fields as follows:

Domestic: Saint Augustine's School (Negro), Raleigh, North Carolina,

\$4,000; Industrial School at Cayce (Negro), North Carolina, \$5,500; Saint Paul's School (Negro), Lawrenceville, Virginia, \$7,000; Rectory at Seward, Alaska, \$500; Oriental Mission in San Francisco, California, \$1,000; Saint Margaret's School, Boise, Idaho, \$4,000; Rectory at Sparks and church at Lovelock, Nevada, \$1,500; Episcopal Residence, Salina, Kansas, \$1,000; Kearney Military Academy, Kearney, Nebraska, \$3,000; Indian Mission at Wind River, Wyoming, \$1,059.

Foreign: Residence at Kiukiang, China, \$4,000; Residence and land at Changsha, China, \$4,500; Catechetical School, Shanghai, China, \$1,500; Land at Nanking, China, \$5,500; New Episcopal residence, Kyoto, Japan, \$8,000; Saint John's Church, Tokyo, Japan, \$6,000; completion of church at Akita, Japan, \$1,000.

Latin-America: Southern Cross School, Brazil, \$5,000; Cuba, \$5,000.

Bishop Colmore as bishop-in-charge of Haiti presented a plan for securing additional property and extending our work there which was cordially approved.

The Woman's Auxiliary submitted a plan for war work which appears in detail on page 435. It was considered and accepted by the Board.

On the day previous to the meeting of the Board, the executive committee transacted much routine business. There were twelve elected members present. The appointments made will be found on page 434.

OFFICIAL ACTS OF BISHOP LLOYD IN LIBERIA

BISHOP LLOYD reports the following official acts during his stay in Liberia: Baptisms, 213; confirmations, 621; postulants admitted, three; candidates for Orders, four; ordinations to the diaconate, three; ordination to the priesthood, one.

THE FORWARD MOVEMENT

THE REVEREND F. J. CLARK, SECRETARY

THE Forward Movement secretary had the privilege of attending a series of conventions under the auspices of the Laymen's Missionary Movement in the states of Washington and Oregon during February and March. These were held in Walla Walla and Bellingham, Washington, and in Salem and Medford, Oregon.

Bishop Page was at Walla Walla and took an active part in the campaign. Bishop Sumner was at Salem and spoke several times both to the convention and to our own Church people. Word has just been received from the rector that so far \$216.30 has been pledged through the duplex system, against not more than \$25 last year. In addition, the Woman's Auxiliary has pledged \$40 each year, which, with at least \$25 from the Sunday-school will make a total of more than \$280 in a parish of 120 communicants. This is a pretty good accomplishment. The rector hopes that final results will show even larger returns than this.

In Bellingham as the result of the conference of our own people, the rector announced that he would look for the organization of a Woman's Auxiliary, a mission study class, and begin the following Sunday to use the right-hand side of the duplex envelope for missions rather than for a building fund.

A number of the clergy in parishes near the seats of the conventions were in attendance. Our own Church people took an active interest and co-operated in every way to bring about the success which attended the series.

A great missionary campaign was held in Saint Louis in which were en-

listed practically all of our churches. The conferences by the Reverend Dr. Patton were held in Saint Peter's Church. The first night the church was crowded to its limit, seats being placed in the chancel and in every available space. The second night they voted to meet in Moolah Temple across the way from the church. At the supper on Thursday night thirteen hundred people were present. Full returns are not yet in but one rector writes that partial returns from his parish are most gratifying.

A diocesan-wide campaign was held for the diocese of Kansas in the city of Topeka, May 12th to 19th. Bishop Wise has been working very hard to make this a success. He has planned a programme which includes not only missions but religious education and social service and covers the entire week. Dr. Patton will conduct his usual missionary conferences. We hope to have a complete report for the next issue.

A missionary campaign is scheduled for all of our churches in Omaha, Nebraska, the last week in May. The Reverend Dr. Rollit, the provincial secretary, is in charge of this. A very effective central committee has been organized with Mr. John T. Yates as general chairman. We hope to have a report of this campaign later.

Mr. George C. Thomas, Dr. John W. Wood and others spoke at an enthusiastic meeting of the Diocesan Missionary Committee of New York, on May 14th, the Convention of the Diocese having voted that day to ask for a missionary campaign.

THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

SOME criticism has been aroused by the suggested title of Bishop Burleson's book on domestic missions—*Winning God's Country*. The bishop has therefore proposed *Our Church and Our Country* as a title and this has been adopted. The book is now in type, and proof-sheets have been sent to the various leaders who are to use it at the Summer Conferences.

A recent book of such importance that I thought it advisable to send a copy recently to every layman on the Board of Missions, comes with a most striking appeal from the educational secretary of the Student Volunteer Movement.* In two separate parts, it discusses the present demands for a new expression of international Christianity and the response which must be made to these demands. A call for intensified missionary undertakings because the world is at war, not *despite* that fact, is the core of the book. The need of reality in a man's religious life, the demand for Christianity on an international scale, the call of present opportunity in the world as expressed in the world's piteous need of Christ—a need to be met only by a sane programme of effort made effective by a mobilization of every Christian force within the Church—these are the vital topics discussed. I have read diligently most of the recent books on this subject of War and Missions, but I have yet to find one which sets forth as cogently as does Mr. Murray's the supreme opportunity which we Christians are facing today. The book is intended for study, and each of the two parts closes with a series of questions for discussion, and helpful suggestions for auxiliary reading. A few

prayers for use in war time are also given. I may say, from conviction, that no leader of a mission study class this year will be fully equipped for his task unless he has absorbed this book.

For anyone interested in teaching missions in the Church School or to children at home (and who is not?) I commend two books of stories by an adept in the art.† They are quite unique in their way—not biographies, not juvenile sketches from mission fields, but just fascinating stories of the kind with which Thornton Burgess has made us familiar in his *Bedtime Stories*, except that they would keep any child awake till cock-crow.—They did so in my case. They come closer to the *Just-So Stories* than anything I know, though of course the object is different. Four to fourteen is about the proper age for these books.

Another book with a similar purpose comes to me from Cincinnati.‡ It is a book for leaders and teachers, and is full of excellent suggestions—not rules and not pedagogy, so much as Miss Staley's experience put into words. She also edits, and the same company publishes, a Missionary Picture Roll containing a dozen colored pictures, of the "graphic chart" type, but better because each one is a chart and a picture combined. Both book and roll should have a prominent place in every Church School.

**The Call of a World Task in War Time*. By I. Lovell Murray. Student Volunteer Movement, New York. Price: cloth, 60c; paper, 40c.

†*Fifty-two Primary Mission Stories. Junior Missionary Stories*. By M. T. Applegarth. Bd. of Publication and Bible School Work, 25 East Twenty-second Street, New York. Price, \$1.00 each.

‡*How to Interest Your Sunday School in Missions*. By S. R. Staley. Standard Publishing Company, Cincinnati. Price, 75c.

NEWS AND NOTES

STEFANSSON, the Arctic explorer, who has been dangerously ill with typhoid fever, sends word that he is now being well taken care of as the guest of Archdeacon Stuck at Saint Stephen's Hospital, Fort Yukon, Alaska. He will not be able to travel for some time.



A LETTER recently received from the Reverend William Watson of Guantanamo, Cuba, asks us to state that the reason for the non-appearance of the Spanish hymnal, to which so many of his friends have contributed, is that the total amount necessary for the publication has not yet been raised and the process of editing the book is still going on. The money which was contributed is held by the treasurer of the Board of Missions.



SHORTLY before his resignation as secretary of the Province of the Southwest, the Reverend Edward H. Eckel published a religious survey of the province which was printed by order of the provincial synod. The pamphlet contains a mass of detailed information which required a very great deal of painstaking effort to secure. Copies may be secured by writing to the secretary of the synod, the Reverend Henry N. Hyde, Joplin, Mo.



ON March thirtieth last a young lieutenant in the British Grenadier Guards was killed in action. His name was Harvard; he was a descendant of the founder of Harvard University, and he was himself a graduate of the College. To us Churchmen, his brief career and swift passing are peculiarly significant, for he was preparing to dedicate his life to service as a medical missionary. God, however, had prepared some better thing for him.

BISHOP TUCKER writes that he has decided to move the Embroidery School from Kanazawa to Kyoto. Begun by Miss Suthon in Kanazawa in 1900, the school was moved to Nara in 1908. After two years it was again opened in Kanazawa, where it has continued its good work until the present time.



ONE of the best things that the government has done for the natives of the interior and northern part of Alaska is the introduction of reindeer from Lapland. Up to the present time the mission at Anvik has not been supplied with these useful animals, but we are glad to hear in a letter from Dr. Chapman written on the second of February that the district superintendent of the government schools was approaching with a herd which had been ordered moved from Marshall to Anvik.



IN this time of many appeals for so many causes, comes the good news from Saint Paul's Church, Richmond, Va., that in addition to meeting their apportionment, which they have pledged themselves to do, they are to be responsible for the salaries of three workers in China—the Reverend J. M. B. Gill of Nanking, Miss E. P. Barber of Anking and a Bible woman.

In making this generous offer, Saint Paul's is not neglecting any of its many other calls, but has given most generously to the Red Cross campaign, the Pension Fund, the War Commission, the Y. M. C. A., the Armenian Relief Fund and several others. And, aside from all this, the missionary pledges for the year are more than \$3,000 greater than they were last year.

Dr. Bowie may rightly be proud of a parish which with only 659 communicants can do so much.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Chaplain Charles B. Ackley, who was for several years a missionary in Cuba, sends us these interesting impressions of a recent visit to his old field:

THE tourist usually sees less of missions than the man who stays home. But not being a tourist and having a special interest in our Church work in Santiago de Cuba from having lived and worked here I looked up our mission school and first of all our faithful and devoted minister, the Reverend John Mancebo.

Many changes had come in both the city and our Church work since I left Cuba six years ago, but the most impressive was the steady growth of the splendid educational work that has been built up year by year through the patient labor of Mr. Mancebo. In fact his whole family are spreading educational influence—at the mission while I was calling there was a class of normal girl students coming to be coached in English by Miss Mancebo. I was disappointed to hear that Mrs. Mancebo was away and found that she had just won an appointment in a competitive examination as teacher in the Santiago Normal School and was on a mission in Mexico and the United States studying educational methods.

Besides this we have two elementary schools under Mr. Mancebo's direction. These are along the line of small schools for Cuban people of moderate means or rather poor—nothing pretentious, but considering what the Church puts into the support we get far more results than from many a large school conducted at ten times the cost. One is at the outskirts of the city where a very bright young Cuban girl teaches. The other is in a new growing part of the city, in a brand new building built by Mr. Mancebo—the Church owns

the whole corner lot and here he dreams to see a pretty little modest chapel built. We had no sooner opened work here than the Roman Church and several of the Protestant mission churches followed suit—so we are leading. All that we need is for the Church to back up the work.

I grouped the smiling children in front of the door with Mr. Mancebo and Sra. Tuzzio, their able teacher, for a snap shot, and as I looked at their bright smiling faces I saw another picture that the camera could not take: a picture of these boys and girls now grown to men and women going out among their fellow men with new and higher ideals.

✱

In writing of the Lenten Offering, a missionary on the Sisseton Indian Agency, South Dakota, says:

ALL the stations have not yet been heard from, but as matters stand now we are nearly fifty dollars ahead of last year. One chapel multiplied last year's offering by three. Easter was a happy time.

✱

A rector in the West writes:

MY parish has to raise its apportionment because I give them to understand that the Church existed before the parish or the diocese, and as the parish owes its existence first to the Church as a whole and then to the diocese, it stands to reason that our first indebtedness must be paid first before we attempt to pay our second and third obligations, that is to the diocese or the parish. No minister has a right to accept his salary from a parish if he has not given his people to understand, and they have agreed, that first things come first always and every time.

Our Letter Box

We are indebted to Mr. J. W. Shannon, the treasurer of the Philippine Mission, for the following letter under date of February sixteenth. Saint Luke's Hospital in Manila will feel the loss of Dr. Burdette keenly, but our country needs our best, and we are sure all our readers will unite with us in wishing him God-speed.

SAINST LUKE'S HOSPITAL is flying a service flag with one star. If we were to make the star as large as our feelings dictate the largest flag made would not be big enough. Dr. Burdette, our physician-in-charge, has been called to the service of his country and though we feel his loss very keenly we also congratulate ourselves upon the honor that has come to us through the faith placed in Dr. Burdette in this call to service. He has made his way and established himself in his present position through perseverance and sacrifice, as the story of his life will show. In 1898 he came to the Philippines as a regular soldier with the American troops and served for the duration of the Spanish-American war. Afterward he returned to the states to further his medical education, which had begun in the hospitals as an orderly during his term of service. Upon receiving his degree he returned to Manila to work with the Filipino people. Saint Luke's Hospital has grown under his care and guidance until to-day it is in the front rank among the hospitals of the Islands. The present buildings are becoming inadequate to meet the needs and expansion is the only remedy. At this writing an additional story is being added to the nurses' house to accommodate the larger classes and even with this added accommodation only a very small fraction of the applicants for the training school can be admitted.

On Thursday evening, February 14th, a surprise party was given to Dr. Burdette by the nurses of the training school of the hospital. Several of the senior class made short speeches. Dr. Burdette responded to the good wishes of his staff by saying that "he would rather have a corps of Filipino nurses

to assist him in his work than any others that he could think of." He is a true champion of the native nurses and we with him believe that before long a unit of Filipino nurses will be serving on the front, possibly with the Filipino troops. When that time does come you may rest assured Saint Luke's Hospital will more than do its bit and if we are to judge from the representation in the big Red Cross parade just how many will be there, then Saint Luke's will rank first.



The writer of the following letter, Mr. J. W. Janson, was studying for Orders in Canada when war was declared between England and Germany. He joined a Canadian regiment and after three years at the front was honorably discharged, his injuries incapacitating him for further service. On his return he endeavored to finish his course at the seminary but his health forbade close confinement to study. Hearing that Bishop Burleson of South Dakota was in need of helpers, he offered his services as a lay reader and is now in charge of the church at Lake Andes, where he is doing most acceptable work.

THE first military funeral ever known at Lake Andes was held in our church on Wednesday past. A boy from Lake Andes died at one of the large aviation camps, and his body was sent home for burial. His people asked me to take the funeral service. The schools and business places were closed to give everyone a chance to attend. We started a company of Home Guards here about a month ago and have nearly one hundred enrolled. The Home Guard walked in procession and had charge of the funeral. It was a glorious day and people came in from all around the country. We had between six and seven hundred people there, enough to fill our little church nearly three times over. We walked in procession to the cemetery. The Indians around here are very loyal and, as the boy had some Indian blood, I got the Reverend Mr. Rondell, the Indian deacon from White Swan, who was one of the mourners, to give an address and say some prayers in Indian at the grave side. There were quite a number of Indians there, and they highly appreciated the service.

How Our Church Came to Our Country

XXX. HOW OUR CHURCH CAME TO ALABAMA

By the Reverend R. H. Cobbs, D.D.

THE first services of the Church in Alabama were held about 1763, when in the readjustment of territory that followed the French and Indian war France ceded Fort Mobile to England. It is not a bright page in the history of the Church in America. The conditions that prevailed in the frontier settlement were deplorable. The English governor was a brilliant but dissolute man, and the chaplain—with no record of brilliancy—was even more dissolute. Occasional services were held in the garrison but the clergyman was so unworthy of his calling that even by the hardened soldiers and camp followers who composed the bulk of the settlement he was held in abhorrence. In 1764 the Society for the Propagation of the Gospel sent the Reverend Samuel Hart, its missionary at Charleston, to this unpromising field. He stayed for a year and then, discouraged by the hopelessness of the situation, returned to his home, and so ended for the time being the life of the Church in Alabama. For thirty years, beginning in 1783, southern Alabama was in the hands of the Spanish who allowed no services but those of the Roman Church. In 1813 the whole of Alabama became part of the United States and settlers began to come down the rivers from northern Alabama and Tennessee. Among them were a few Churchmen who settled in Mobile, Tuscaloosa, and other points, and thus, with as yet no organization, the Church slowly grew in the state.

I. The Birth of the Diocese

In 1825—sixty years after the Reverend Samuel Hart had shaken the dust of Fort Mobile from his feet—Christ Church, Mobile, was organized, and in 1826 a missionary sent by the five-year-old Domestic and Foreign Missionary Society, was instrumental in forming the parish of Christ Church, Tuscaloosa. A little later congregations were gathered at Greensboro and Huntsville. The rectors of these two parishes, with a handful of laymen, laid the foundations of the diocese of Alabama.

The birth of the diocese is coincident with a memorable journey undertaken by Bishop Brownell of Connecticut in 1829. Being solicitous about the vast amount of territory to the west and south which was as yet unexplored so far as the Church was concerned, the newly-formed Domestic and Foreign Missionary Society asked the bishop—as the youngest of the American prelates and therefore presumably the best suited to withstand the dangers and hardships of such a journey—to go west as far as the Mississippi and south to New Orleans, taking a general survey of the country and performing such episcopal offices as might be desired. In the course of his journeyings Bishop Brownell came to Mobile, where he found that a meeting of Churchmen had been called for Saint Paul's Day, 1830, for "the purpose of giving a more efficient and permanent character to the institutions of

How Our Church Came to Our Country

the Church, and for the better administration of its rites and ordinances". Bishop Brownell was asked to preside at this meeting, which seems to have been the first step taken toward organizing the diocese. Two clergymen of the Church were then living in the state, the Reverend Mr. Shaw of Christ Church, Mobile, and the Reverend Mr. Muller of Christ Church, Tuscaloosa. These, with Bishop Brownell and his travelling companion, the Reverend William Richmond of Saint Michael's Church, New York, formed the clerical part of the meeting. Ten or twelve laymen were in attendance, principally from Mobile. At a second meeting held in May, the diocese was formally organized by the adoption of a constitution which recognized the authority of the Church in the United States, and the first convention, which met in Tuscaloosa on the third of January, 1831, invited Bishop Brownell to take charge of the parishes in the state and to perform such Episcopal services as might be required. He accepted the invitation and remained in charge of the diocese until 1840, when he requested to be relieved. It would seem indeed that at a time when railroads were unknown a residence in Connecticut would prevent much oversight of the Church in Alabama, but Bishop Brownell was a missionary-minded and far-seeing man who believed that the healthy growth of the Church as a whole must depend on the strengthening of her weak dioceses, so he cheerfully left his comfortable home in Hartford to face journeys "rivalling in extent the far-famed visitations of Bishop Heber in India". In addition to his visits in 1830 and 1831 he presided at the convention which met in Tuscaloosa in 1835, when he confirmed several persons and consecrated Christ Church in that city. In 1837 he administered confirmation in Christ Church, Mobile, when Dr. Samuel S. Lewis was the rector.

After ten years Bishop Brownell asked to be relieved of his distant charge and the diocese was placed under the care of Bishop Polk of Louisiana who already had the oversight of Arkansas. The "soldier-bishop" brought to his task the courage and endurance which afterward endeared him to his command in the confederate army; his was the work of an evangelist as well as a bishop, "preaching from house to house as he had opportunity, and constantly exhorting the people to care not only for their own souls but for the spiritual welfare of their negroes." It was impossible, however, for any man to cover such an enormous territory adequately, and Bishop Polk urged the election of a diocesan for Alabama. The conventions of 1842 and 1843 had called men to the episcopate, but both elections had been declined. On May third, 1844, the convention met at Greensboro and chose the Reverend Nicholas Hamner Cobbs, D.D., rector of Saint Paul's Church, Cincinnati. A new era had opened for Alabama.

II. Alabama's First Bishop

Bishop Cobbs was a Virginian by birth, the eldest of a goodly number of children. His mother, a staunch Churchwoman, carried her first-born sixty miles on horseback to be baptized as there was no clergyman in the county. His father, though not a religious man, gave him the best education the neighborhood afforded and when he was seventeen, young Cobbs began to teach. Of a deeply religious nature, he felt that his vocation was the ministry and unaided began to study for ordination.

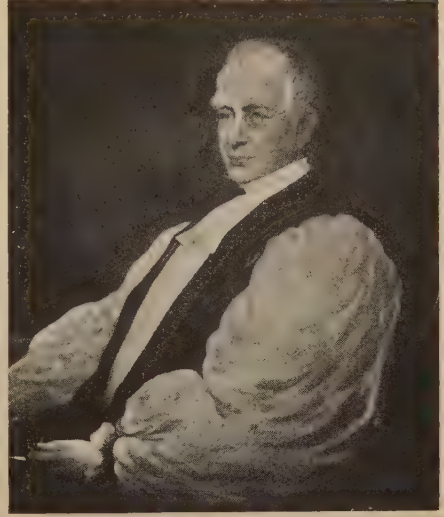
So entirely was he deprived of any extraneous helps to devotion, that when he presented himself for ordination he had only once previously participated in public worship according to the usage of the Church. "On one and the same day he was confirmed,

How Our Church Came to Our Country

ordered deacon and partook for the first time of the supper of the Lord." On his return to his home he began gathering the scattered Church people into congregations, and when he returned next year to be advanced to the priesthood had had the happiness of seeing the beginning of church building in two places. Such was the man who accepted the call to be Alabama's first bishop.

Missionary work in Alabama had been done irregularly and at intervals, but in 1843 a committee was appointed to inquire into the expediency of organizing a diocesan missionary society. They reported favorably and in 1844 the society was established. One of its first acts was to recommend the appointment of a general missionary and evangelist "who should visit every portion of the diocese, record the names of all Church families wherever found, baptize the children, and encourage them to hope that they would be soon incorporated in some parish, and enjoying regular services." The need for such an evangelist was no longer felt when Bishop Cobbs came. He was himself the evangelist the diocese desired. He was a man full of apostolic zeal and fired with a spirit of love and devotion to the souls of men. He entered at once upon missionary work. As he went from point to point he inquired diligently for every Church family, and wherever he heard of communicants he made it a point to visit them. He stated on one occasion that so far as he could ascertain he had visited every Church family in the diocese living outside of some parish. He kept a record of such families and in 1860 there were one hundred and three names on the list.

Bishop Cobbs will be remembered in the Church as the originator of the American cathedral. On his return from a visit to England he wrote to one of his sons in Orders of a plan which he hoped his successor would carry out. "The plan is this," he says,



BISHOP COBBS
First Bishop of Alabama

"to have a large church in the centre of a quadrangle, with free seats, to be forever under the control of the bishop. . . . Around the church a number of neat, Gothic buildings" comprising a library and house for the bishop, an infirmary and house of mercy, a house for candidates for Orders, a school, a house for deaconesses and a house for six or eight deacons "who should go in and out doing missionary work on plantations and the surrounding country". Although the bishop did not live to see his plan realized, there is no doubt that he inspired future generations with this ecclesiastical ideal.

Another need of the Church which Bishop Cobbs had at heart was religious education. He was one of the seven bishops from the "plantation" dioceses who, together with a great concourse of clergy and laity, met on the top of Lookout Mountain on the Fourth of July, 1857, to confer on this common interest. The outcome of this meeting was the University of the South, and the laying of the cornerstone of this institution at Sewanee,



BISHOP BROWNELL



BISHOP WILMER



BISHOP BECKWITH

Tennessee, in October, 1860, was about the last public function in which Bishop Cobbs took part. Soon after his health failed. On his deathbed he dictated a farewell message to his clergy in which he said: "Tell them I dislike party names and loathe party lines in the Church of Christ; but next to Christ, Who is the Head, I love the Church, which is His Body, with my whole heart."

In the Providence of God the missionary work of Bishop Cobbs was largely responsible for the growth of the diocese. The bishop's missionary zeal inspired the other clergy and right heartily did they follow his example, and so it came to pass that when he died there were few places of any size in Alabama where the services of the Church were not held. His diocese was always a household at unity with itself and he was the personal friend and helper of all.

III. Bishop Wilmer

The second bishop of Alabama entered on his episcopate in troublous times. On the day that Bishop Cobbs died, the thing that he had prayed he might not live to see came to pass—Alabama seceded from the Union. The convention that met soon after in

Selma unanimously elected the Reverend Richard Hooker Wilmer, D.D., rector of Emmanuel Church, Brook Hill, Virginia. Dr. Wilmer accepted the election, but owing to the unsettled condition of the country his consecration could not take place until March, 1862. It was the last public act of the venerable Bishop Meade, who returned from Emmanuel Church to his deathbed.

Bishop Wilmer came from a family distinguished in the Church. His father was a professor in the Theological Seminary of Virginia, which he had been instrumental in establishing, the first rector of Saint John's Church, Washington, and later president of William and Mary College. Two of his uncles and a brother were in the ministry; his cousin, Joseph P. B. Wilmer, was the second bishop of Louisiana. He was a man of commanding presence, six feet in height and broad in proportion, an eloquent preacher and of untiring energy. During a revival of religious interest in Richmond in the early days of his ministry he went there and preached daily, sometimes thrice, for several weeks. Business was largely suspended and crowds flocked to the services.

The new bishop was a practical as well as a spiritually-minded man. One



CHRIST CHURCH, TUSCALOOSA

Erected in 1829, this is the oldest church building in Alabama

of his first episcopal acts was to establish a home for orphans made by the civil war. To a friend who wrote saying that he found the dealing of God with Job's children a mystery and asking the bishop to "straighten it out" for him, he made the characteristic reply, "If you had as many crooked things to 'straighten out' as I have you would not bother about Job's children. . . . Why not take hold of the present generation of children and help to straighten them out?" Like his friend Bishop Cobbs, whom he revered, he was impatient of party lines in the Church. To a clergyman who was troubled as to the propriety of altar lights, he wrote, "I wish that more of the Light of Heaven might shine upon altars and pulpits. It sickens me to think that our minds can dwell upon such little questions when the great

questions of Life and Death are pending."

The limits of this article do not permit a detailed account of the varied activities of Bishop Wilmer's long episcopate. We must content ourselves with a mere indication of the personality of the man. Naturally he was foremost in the councils of the Church. In the Providence of God he was spared to labor continuously in this corner of the Master's vineyard for thirty-eight years. When he died on June 14, 1900, his body was laid before the altar of Christ Church, Mobile, guarded by the clergy of the city in their robes, while a constant procession of all ages and beliefs filed past to obtain the last view of one they had known so well and loved so much. As he had wished, his body "assigned to Mother Earth" rests in Magnolia Cemetery, Mobile.

How Our Church Came to Our Country



TRINITY CHURCH, MOBILE

"One of the most beautiful and purely Gothic edifices in the South"

IV. Some Early Parishes

Christ Church, Mobile, is the mother parish of the diocese. Organized in 1825, in 1828 it came under the care for a time of the Reverend Mr. Shaw. In 1830 the Reverend Norman Pinney was elected rector and the parish was admitted into union with the diocese which had just been formed. The present building was consecrated by Bishop Polk in 1841 during the rectorship of the Reverend Samuel S. Lewis, D.D. He was succeeded by the Reverend Francis Prolian Lee, who lost his life while ministering to the victims of the yellow fever epidemic of 1847. His successor, the Reverend N. P. Knapp, remained in charge until 1854, when he too succumbed to overwork and anxiety during another visitation of the yellow scourge. In spite of these

heavy misfortunes—or may it not have been in consequence of the devotion and unselfishness shown by her leaders—the parish prospered and began to enlarge her borders.

In 1848 the Ladies' Missionary Society of Christ Church made possible the founding of Trinity Church, Mobile, by guaranteeing the salary of the rector. At the request of Bishop Cobbs the Reverend J. A. Massey took charge and remained there for thirty years. When he arrived services were being held in a so-called Music Hall. Under his rectorship a double lot of land was purchased and a church, which is noted as one of the most beautiful and purely Gothic edifices in the South, was built. It was consecrated in 1878.

These two churches were instrumental in founding other parishes in Mobile. Saint John's Church was organized in 1852 by three members of Christ Church on the foundation of a Sunday-school started by the rector of Trinity. In 1854 the Church of the Good Shepherd for colored people was begun by the joint efforts of the Mobile parishes as the outcome of a Sunday-school opened many years before by Dr. Lewis. All Saints' parish was founded principally by Christ Church people on a Sunday-school and mission started by Saint John's parish.

Christ Church, Tuscaloosa, while the second parish to be organized, has the oldest church building in the diocese, dating from 1829. In 1826 the Domestic and Foreign Missionary Society sent the Reverend Robert Davis to Alabama. He did not remain long but laid the foundations of this parish in what was then the capital. He was succeeded by the Reverend W. H. Judd, who only lived six months after he arrived, but in that short time did much good. "He was a talented, pious and exemplary young man." After Mr. Judd came the Reverend Albert A. Muller, one of the two clergymen who sat in the first diocesan

How Our Church Came to Our Country

convention. A long line of rectors followed, among whom was the Reverend R. D. Nevius, afterward a pioneer in the Oregon country. Christ Church is still, as the *Diocesan News* of the present day (1918) says: "trying to do its duty both to God and man, and especially to the great and glorious cause of missions."

In 1832 the Missionary Society sent the Reverend Caleb S. Ives to Alabama. The choice was a most fortunate one for the young diocese. Mr. Ives went about gathering scattered Church people and forming new congregations. He organized the parish of Saint Paul's, Greensboro, in 1833 and later, among others, Trinity parish, Demopolis and Saint Andrew's, Prairieville.

As its title indicates this article does not profess to carry the story of the Church in Alabama to the present time. The work which Bishop Cobbs and Bishop Wilmer began has been



Interior of Christ Church, Tuscaloosa

ably carried on by their successors in the face of great difficulties. The third bishop, the Right Reverend Robert W. Barnwell, consecrated July 25, 1900, lived only two years. The present diocesan, the Right Reverend Charles Minnegerode Beckwith, D.D., was consecrated December 17, 1902. There are now (1918) 114 parishes and missions with 9,430 communicants.

CLASS WORK

PREPARATION FOR THE LESSON

FOR material on Alabama see *The Church in Alabama* and *Richard Hooker Wilmer, Second Bishop of Alabama*, by Walter C. Whitaker; *Bishop Cobbs and His Contemporaries*, by Greenough White; *Leonidas Polk, Bishop and General*, by William M. Polk, M.D., LL.D.

THE FIRST FIVE MINUTES

Ask the class if they know what the principal agricultural product of Alabama is. Next to Texas and Georgia it grows the most cotton of any state. There is a large negro population. Our Church maintains Saint Mark's School for negro youth at Birmingham. The noted Tuskegee Institute is in Alabama.

TEACHING THE LESSON

I. The Birth of the Diocese.

1. When were the first services of our Church held?
2. Tell about Bishop Brownell's journey.
3. How did he help in forming the diocese?
4. How many men took part in organizing it?

5. What bishop took charge after Bishop Brownell?

II. Alabama's First Bishop.

1. What can you tell about the early life of Bishop Cobbs?
2. How did he enter on his work as a bishop?
3. How is his name connected with cathedrals?
4. What was the last public function in which he took part?

III. Bishop Wilmer.

1. Through what great crisis was our country passing at the time of Bishop Wilmer's consecration?
2. Tell something about his family.
3. What was one of his first episcopal acts?
4. Tell some anecdote of his life.

IV. Some Early Parishes.

1. Which is the oldest parish in the diocese?
2. Which parish has the oldest church building?
3. What parishes did the Reverend Caleb S. Ives found?
4. Who is the present bishop?

ANNOUNCEMENTS

CONCERNING MISSIONARIES

- Alaska**—On May 7 the Executive Committee authorized the employment at Ketchikan of Mr. Richard C. Jenkins.
- Brazil**—Rev. J. G. Meem arrived in New York, May 7, on regular furlough.
- Rev. W. M. M. Thomas, returning after extended furlough, sailed on May 6.
- Mrs. L. L. Kinsolving, returning to join the Bishop in Rio de Janeiro, sailed from New York on May 18.
- Canal Zone**—Rev. E. J. Cooper arrived in New York on May 3 on regular furlough.
- Cuba**—On April 9 the Executive Committee appointed Miss Martha E. Cramer teacher in Havana under the United Offering of the Woman's Auxiliary.
- Honolulu**—On May 7 the Executive Committee appointed Miss Nina M. Ledbetter as a teacher in St. Andrew's Priory, Honolulu.
- Kyoto**—Rev. Frank D. Gifford, returning on account of the illness of Mrs. Gifford, arrived in New Brunswick, N. J., on April 30.
- Liberia**—Miss Emily de Witt Seaman, on regular furlough, arrived in New York on April 29.
- Philippines**—Miss E. H. Whitcombe sailed from Manila on April 16, having been called away by the illness of her mother. She is due in San Francisco on May 26.
- Porto Rico**—On May 7 the Executive Committee appointed Mrs. Edith H. Rafter as missionary at St. Luke's Hospital, Ponce, and authorized the employment in the same hospital of Dr. M. Riera Lopez.
- Shanghai**—Miss Bremer and Miss Brown arrived in the field after furlough on March 7.
- Rev. B. L. Ansell sailed on regular furlough the end of April.
- Tokyo**—On May 7 the Executive Committee authorized the employment in St. Luke's Hospital, Tokyo, of Dr. Peer M. Lund.
- Bishop McKim and Dr. R. B. Teusler**, after a special visit in this country, returned to Japan on the Korea Maru which left San Francisco on April 15.
- Miss E. M. Verbeck sailed for the United States on May 7 on regular furlough.

CONCERNING SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of speakers is published. When no address is given, requests for the services of the speakers should be addressed to the Right Reverend A. S. Lloyd, D.D., 281 Fourth Avenue, N. Y.

Church Missions House Staff—The president and secretaries of the Board are always ready, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces—**II.** Rev. John R. Harding, D.D., 550 West 157th Street, New York. **III.** Rev. William C. Hicks, 1311 G Street, N.W., Washington, D. C. **IV.** Rev. R. W. Patton, D.D., P. O. Box 845, Atlanta, Ga. **VI.** Rev. C. C. Rollit, D.D., 519 Oak Grove Street, Minneapolis, Minn. **VII.** Rev. A. W. S. Garden, Box 318, San Antonio, Tex.

China: Anking—Dr. H. B. Taylor, Miss V. E. Woods (in Eighth Province).

Hankow—Deaconess Edith Hart, Miss Helen Hendricks (address direct: 5954 Drexel Avenue, Chicago), Miss Helen Littell (address direct: 147 Park Avenue, Yonkers, N. Y.).

Japan: Kyoto—Rev. J. J. Chapman.

Tokyo—Deaconess E. G. Newbold.

Work Among Negroes—Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Portsmouth, Va.; Rev. E. H. Gould, Raleigh, N. C.; Archdeacon Baskerville, Charleston, S. C.

JUST as this issue goes to press cable information comes from Shanghai, China, that Mrs. F. L. H. Pott died on May 11. No particulars have been received. Mrs. Pott has been so long identified with the Shanghai mission that she is known to the whole Church and her loss will be keenly felt. In the name of its readers THE SPIRIT OF MISSIONS would extend sincere sympathy to the family both at home and abroad and to the members of the China mission.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE WAR WORK OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS

By Grace Lindley

THERE are two hopes filling the heart and mind of every patriot and Christian, the longing for victory and the looking for

Reasons for
the Plan a new world better
than anything we
have known. Such

hopes are worth living and dying for. That is, of course, what thousands and thousands are doing. Those at home as well as those who have gone have dedicated their lives to the attainment of these objects.

Christians believe that *spiritual power* is the greatest force in the world. They follow a Master who said of His miracles "Greater things than these shall ye do". This power must be used to help win the war, and to prepare for and largely create the new era which must come when the war is over. Therefore, the Church which has appointed its War Commission and whose members are doing so much in many ways for the war, must find and release (more fully than has been done) the spiritual power latent in Her members. But beyond Her own borders She can and should lead in developing the spiritual resources of America. Much has been said about the awakening of the conscience of the American people, much about the morale of the nation, much about generosity for the world's appalling sufferings, and the women of America have taken a full

share in all this. No one doubts that they have also exerted much spiritual power; their prayers, their courage, their services are proof of that, but the time has come when there should be a way of gaining and using the united spiritual power of the country's womanhood.

It is the effort to awaken and use this tremendous power that the Woman's Auxiliary to the Board of Missions has decided upon as its war work. If the Auxiliary can get the women throughout our nation to put the power of prayer behind the struggle on the battlefield, and to prepare for the new time, making themselves more fit to share in the creation of that new world, they can render no greater service to the nation and to the Kingdom of God.

The Auxiliary will make an effort to reach the women of America directly and indirectly: To do this, they will

try first to reach
The Plan and enlist all
Churchwomen. Af-

ter this has been done and with the help of these women they will make an attempt to reach those not belonging to any religious body. The first part is to be undertaken next Advent. The second, not until the year after. The Woman's Auxiliary is also suggesting to the women of other communions that they shall attempt the same plan among themselves.

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That part of the plan to be carried out at present is the effort to arouse the spiritual power of our Church-

Details of the Plan

women. During the first week of next Advent (December 1st to 8th)

the Auxiliary, with, it is hoped, the co-operation of all women's organizations in the parish—both parochial and national—will attempt to visit the women of the Church, asking them to pledge themselves to prayer and to preparation for taking part in the second half of the plan which will not be attempted until the year after. This is a tremendous undertaking, but it is justified by the tremendous need of the spiritual power which is not being used as our Lord surely intended it to be.

The Board of Missions has approved this plan, and at its May meeting passed the following motion:

Resolved: That the Board of Missions has heard with profound gratitude the plan of the Woman's Auxiliary for war work. It feels that such an effort is of vital importance at this time. It respectfully urges the bishops and clergy to co-operate in every way in their power to make it effective in their respective dioceses and parishes.

The Auxiliary branches should appoint a leader for each diocese who will be responsible for training the messengers in that diocese. Leaders for the dioceses should be trained at summer conferences, and (if possible and necessary) at the time of synod meetings. Then these diocesan leaders will be expected to train the parish messengers next fall. This training must be very definite. The clergy will be asked to send the messengers out after a celebration of the Holy Communion so that they may realize that they go in the strength of the Head of the Church. These

messengers may go either in their own or other parishes.

During the campaign, whenever possible, there should be a daily celebration of the Holy Communion and an open church with at least one member of the Auxiliary always present praying for the messengers.

The messengers will explain to those they visit the desire shared by all that the exertion of spiritual power may help to win the war and to prepare for the new age. They will ask for the signing of a card undertaking one or more of the following promises:

FIRST: Daily prayers.

For today:

For victory

For our men

For our allies

For our enemies

For the women at home.

Prayers in preparation:

For righteous peace

For just and true democracy at home

For Christian internationalism

For Church unity

That the will of God may be done in all the world.

SECOND: To offer these same prayers at the Holy Communion on certain days.

THIRD: To make every effort to become more familiar with the Bible message by means of systematic reading and Bible study when this is possible.

FOURTH: Preparation to take part in an effort to reach the women of America.

At the end of the visits (unless it seems unwise) the messengers will suggest praying for those objects.

* * *

This is the plan in outline. There are, of course, many points which must be amplified or explained and details which it seemed unwise to crowd into the statement but which will be cared for by correspondence. Cards and circulars will also be issued for

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we shall see that the messengers have all the help possible.

The officers' conference which met on April 18th, 1918, voted to do this as the war work of the Woman's Auxiliary to the Board of Missions. There are difficulties, but no one stops for difficulties today. There is hard work, else it would be too small a plan to be worth consideration at this time. There are tremendous opportunities. The opportunity to reach the lukewarm, the lapsed communicant, to rouse and make available vast spiritual

power to be used against the powers of darkness, and to prepare for the dawn of that peace which must bring in the new age when the world, if it is to be worth the sacrifices made, must be the beautiful place which is only possible if God's will rules in all our social, national and international relations.

Note: In order that the above outline of the plan for war work in the Woman's Auxiliary which was sent by the general secretary to the diocesan presidents may have a wider circulation, it is published in *THE SPIRIT OF MISSIONS*. It is being reprinted in leaflet form and may be ordered from the Woman's Auxiliary, 281 Fourth Avenue, New York City, in any desired quantity, by asking for W. A. 9.

THE OFFICERS' CONFERENCE

THE April Conference was held at the Church Missions House on April eighteenth, sixteen dioceses being represented. These were Central New York, Connecticut, Idaho, Long Island, Maine, Maryland, Massachusetts, Newark, New Jersey, New York, Pennsylvania, Pittsburgh, Rhode Island, Southern Ohio, Vermont, and Indianapolis.

Notices from the general secretary had previously been sent announcing the special subject of the meeting; *The War Work of the Woman's Auxiliary*. On account of the importance of the subject, officers were urged to be present, so that the new plan might be thoroughly discussed by as representative a body as possible. There was a celebration of the Holy Communion in the chapel at ten o'clock followed immediately by the conference, at which about seventy-five persons were present.

The general secretary in presenting the plan spoke of the world conditions, and of the fact that out of them has grown the realization that in order to meet them there must be put forth efforts previously untried, but which the new era, now upon us, has made necessary. Surely we do not want this critical time in the history of the

world to pass without some organized effort on the part of the Auxiliary to aid this great struggle.

Most of us as individuals have already identified ourselves with organizations whose object is war work. Our officers and members are giving devoted service, some in this country, others in France. In some dioceses Auxiliary branches have been the means of starting Red Cross Chapters in their parish or community and it is safe to say that we have but few members who are not helping in one way or another the great work of mercy in which every woman rightly desires to have a part.

But is this enough? Must we not make it clear that we as a body must stand for that which is spiritual and that the thing beyond all else that we can contribute at this time is an effort toward deepening and strengthening the life of the spirit in individuals and in the community? As we look out over the world to-day, two great desires dominate us all; to win the war and afterwards, in the days of reconstruction, to win the new earth for God. What we women of the Church covet most of all, is that the Church should have Her proper place in the accomplishment of this

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great hope, and if She is to do this, She must have the help of every one of Her members. What then, with this aim in view can be the part of the Woman's Auxiliary? We must take in greater measure than ever before in our history, the spiritual power which is ours and put it behind the men who are fighting for us, that they may succeed. Bishop Lawrence has said that we must pray definitely for victory, so this is our first duty. Then we must think what the world is to be after the war and that the Church must be one of the dominating powers to help bring in the new day which is surely coming. If these objects are to be accomplished we must strengthen ourselves and also reach out to the women as yet uninterested, and enlist their aid. Looking toward this end, the following plan was submitted:

The Auxiliary will make an effort to reach the women of America by means of house-to-house visits to be undertaken, first among the women of our own Communion, and later among the women not connected with any religious body.

The purpose of these visits will be that those women visited be asked to pledge themselves to undertake one or more of the following:

First, daily prayers for victory and that God's will may be done in the days of reconstruction. Second, prayer at the Holy Communion on certain days. Third, preparation to take part in an effort to reach the women of America, and at the end of the visits, unless it seems unwise, the messengers will suggest praying then for these objects.

The general secretary reported having talked with a number of clergymen, all of whom endorsed the plan, also of having consulted members of the War Commission, Bishop Perry, Bishop Reese and Dr. Mockridge, who expressed their sympathy and interest. The Archbishop of York, in a conversation with Bishop Perry, spoke

strongly of the great need for the increased use of the spiritual power which is at our command and made the suggestion that something similar to the English Pilgrimage of Prayer might bring home to the women of America, how great might be their part in bringing about the establishment of the Kingdom of Righteousness.

In closing, Miss Lindley reminded the officers present that it was for them to decide whether or not it would be wise to undertake the plan, and should the decision be favorable that the details should be worked out with care, thought and prayer.

A discussion of the plan followed, during which among others the following points were brought out:

The time has come for the Auxiliary to attempt greater things, and the difficulties and the magnitude of the plan are its best recommendation. The effect of the work which they undertake upon the messengers alone would be enough to justify it. The reason why the women of the Church are not more active is that they do not care enough, and they do not care because they do not know. To help the women of the Church to enter more deeply into a life of prayer and to value more highly the use of the Sacrament will surely go far toward winning the world for Christ, which is after all the goal of our missionary endeavor.

The suggestion that it might be wise to wait until later before attempting so great a task was met by the reminder that one of the strongest temptations we have to combat at this time is the idea that the only thing we can do is to keep the women faithful to the Church and to the Auxiliary. But we must remember that the things which wait until the war is over are likely to remain in the background always. The time in which we live has given the Church an unparalleled opportunity and this is also true of the Woman's Auxiliary. In the past it

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has been accused of sitting back and attending to its own affairs only. It now has a chance to act as a national organization in an attempt to deepen the spiritual life of the women of America.

One of the greatest difficulties will perhaps be the natural reluctance most of us will feel at going to the house of strangers with so personal a message. This hesitation springs largely from self-consciousness, and must be dealt with by each individual as such. The greatness of the task will be its saving grace in this regard too, and the thought of the goal towards which we are working will leave no room for self-consciousness, for the power of the Spirit will surely be given us to meet our need.

A resolution was introduced as follows:

Resolved: That the plan as outlined be adopted, and that the women of all other communions be informed as to what we are to undertake.

In the discussion which followed, it was suggested that while it was desirable that the women of all communions be informed of the plan, we should not expect them to adopt our methods. It would be far wiser that they should work out their own details. The resolution was carried.

The subject of training the women who are to make the visits was then discussed. It was suggested that the diocesan leaders should be sent for their training to the Summer Conferences and that these leaders should later hold training classes in their own dioceses for those who were to undertake the visits in the districts.

The subject of a suitable dress for the messengers was considered and it was thought best that no distinctive uniform be adopted, but that a purple brassard with a gold cross be worn, and that no other badge would be necessary.

It was recognized that the details of the plan should be worked out by the officers at the Missions House in consultation with diocesan officers and that modifications and additions to the details then discussed would doubtless be necessary. The Auxiliary as a whole will be notified as soon as possible of the adoption of the plan, and of its details as they develop.

During the meeting there was expressed by various members much appreciation of the Pilgrimage of Prayer and of what it had meant to the Auxiliary, and in her closing words the general secretary spoke most warmly, emphasizing what had already been said in this regard, adding that it was indeed most gratifying to realize that the present plan is, in a very real sense, an answer to the petitions then offered that opportunities for even greater usefulness might be ours. To Miss Emery, to whose thought the Auxiliary owes the inspiration of that year of especial and united supplication, this must bring great happiness.

THE INSTITUTE IDEA

By Bishop Tyler

THE Institute lately held in the parish of Gethsemane Cathedral, Fargo, North Dakota, under the auspices of the Woman's Auxiliary, was a splendid effort. These units cannot be made efficient by wholesale methods. Local conditions must be recognized and time taken for the planting of the vital principle in that particular soil, rather than the effort to make all soils alike. Almost any soil will produce trees or fruit after a fashion, but a little attention to the particular soil will enable it to produce trees or fruit indeed.

This Institute campaign by the Auxiliary is a recognition of one of the fundamental methods for the production of life and if pursued patiently will produce marvelous vitality in the Church's dry and withering fields.

THE NORMAL COURSE AT SAINT AGNES'S

By Milly Alden Hewitt

Miss Hewitt was appointed to Anking from Litchfield, Minnesota, October, 1916. At the close of her first six months of service, she shows us how important the normal training of Chinese women is at this particular time. It is interesting to us to notice how women's work for women in the mission field is developing in varied ways.

MY duty here in China is to prepare the Chinese girls for teaching in outstations, and the work has a vastness and breadth that is indescribable. There are no texts in Chinese on pedagogy, and the texts already written for our schools at home lose two-thirds of their value when we try to fit them to Chinese conditions. For instance, every American text spends chapters on the proper kind of school building—how suitable is that when all China goes to school in single room schools, with earth floors, any kind of light, backless benches and no sanitation!

The redemption of China lies through her women. It is to them that education and true belief must come before the nation can be roused. At present here at Saint Agnes's there are eight girls, all Christians, wanting to become teachers. There is one tiny cubby-hole of a classroom—in reality it is a bedroom, but the native teacher sleeps on the veranda that we may have a recitation room—and in this pocket edition of a place there is a blackboard almost eighteen inches square, eight desks—and that's all, except the unbounded enthusiasm that the girls bring to their work! Imagine, if you can, the putting an outline on that miniature blackboard. When one watches these girls work, however, one would willingly spend hours making duplicate copies of lessons for them. Think of girls who get up at four to study, and are disappointed because their petition to be allowed to

study till eleven at night has been refused. If every girl at home, who *doesn't* work in that fashion, would give one dollar, my school girls here would have a well-equipped room.

I have come from a school where we were thoroughly convinced that we could not teach unless the normal recitation-room was thirty by twenty-five feet, contained a library of its own of not less than two hundred books, possessed a large-sized mimeograph, paper cutter, six hectographs, fifty dollars' worth of supplies for hand work, a movable blackboard, three feet by five, for each of the four practice rooms, and table-topped desks suitable for any kind of draughting or modeling. Before another year passes here, I expect to have developed ingenuity enough to gather material from thin air; but, truly, it is sad to see these eager girls with so little when they would appreciate so deeply just part of what our training-school girls have at home. It is the native teachers who will really reach the children as no foreigner ever can; it is to the future teachers then that we should try to give everything possible. I don't want to fit a classroom as I should at home; but it would be wonderful to have the money to fit a model Chinese schoolroom, such a one as we might hope to have in the better grade of schools anywhere in China.

The school problem here is stupendous, both as a problem and as a possibility. The very bigness of it makes it a wonderful thing to work at.



A SCRAP ABOUT SCRAP-BOOKS

By Archdeacon Stuck

SCRAP-BOOKS are very common offerings from members of the Woman's Auxiliary; are very commonly amongst the contents of boxes received at any mission station of the Church. They vary in size from a small note-book to large folios, and in contents they exhibit an equally wide diversity. Because I have lately been examining several, may I say a few words about scrap-books?

I know of no other gift which so certainly reflects and manifests the personal qualities of the giver (provided the giver be also the maker) as a scrap-book. There can, of course, be a mechanical arrangement by which pictures at random and quotations and excerpts haphazard are pasted on pages. There are some such here—mere agglomerations, without plan or form; an unintelligent method which bears out my point by indicating a mechanical and unintelligent mind:

Most of them, however, start with some evident intent even if its early abandonment shows infirmity of purpose or exhaustion of material—and the latter seems to imply the former, for who, intending to build a tower

or fill a scrap-book, "sitteth not down first and counteth the cost, whether he have sufficient to finish it?"—

Sometimes a scrap-book shows mere idiotic flippancy. Here is one with the text "Thou hast been faithful over a few things, I will make thee ruler over many things," illustrated by a photograph of the "Old Faithful" geyser in the Yellowstone Park. Another effort of the same mind, or rather absence of mind, illustrates a quotation from Emerson about the preciousness of truth and simplicity by the silliest, simpering picture of a be-hooped and be-crooked Dresden shepherdess of an actress that could be found in ten years' issues of all the ten cent magazines.

But it was to express the pleasure which an unusually excellent scrap-book gave me, rather than to be critical of others, that I wanted to say a few words—for here is something that excites my admiration and thankfulness—I know not where the book came from or who made it, but I imagine it was made by some devout, intelligent gentlewoman confined to a room by some chronic complaint. The raw ma-

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terials were an old prayer book, an old hymnal, such as would be given for the asking by any church, a score or two of Perry pictures, and a number of strips of tasteful, illuminated border, cut, I fancy, from some old calendar.

The plan was as simple as the material; in the main it consisted in appending to pictures of the great events of Our Lord's life, the Gospels for the days when those events are commemorated, and an appropriate selection of hymns. Let me say in passing, should anyone object to the cutting up of prayer books and hymnals, that I can think of no more excellent way of utilizing the broken-backed, coverless, mutilated books that collect in the vestry rooms of churches; it is not destroying them, it is giving them a new lease of life.

Besides the great events of the Christian year many incidents were illustrated. Under Hoffman's pleasing picture of Christ blessing little children was placed the hymn beginning *I think when I read that sweet story of old*, so appropriate that the picture must have suggested the hymn to the writer unless the hymn suggested the picture to the painter. And underneath Plockhorst's "Good Shepherd"—one of the least objectionable of that insipid painter—was set *The King of Love my Shepherd is*, while underneath Holman Hunt's great picture of Christ, the Light of the World, was pasted the hymn that most certainly was suggested by that picture, *O Jesus, Thou art standing outside the fast closed door*.

It is all so perfectly obvious of course when it is done—one might say, so perfectly appropriate as to be obvious. Yet when *O Sacred Head surrounded by crown of piercing thorn*, is put beneath Guido Reni's wonderful representation of that subject, both picture and verses seem to gain in poignancy. I thought *Abide with me*,

fast falls the eventide, very prettily placed beneath Hoffman's "Journey to Emmaus."

There were dozens of other pictures, accompanied by equally suitable hymns, and sometimes the suitability was not obvious but appeared only on thoughtful perusal, but I did not find one forced or false note, one lapse of good taste, in the whole book, and that is why I said I think it was made by a gentlewoman.

At the end of the book, pasted on the inside cover, with a blank page left to segregate it, was a picture of Washington at Valley Forge, kneeling in prayer, and underneath was the hymn *Our Father's God, to Thee*; which I thought admissible at any time to such a book, and almost demanded just now. Below the hymn were the prayers for the president and for congress.

So here is a book the material for which, I think, cost no more than about fifty cents and yet which is a treasure. After all it is the personal element that counts in the value of a scrap-book, and, as I said, nothing reveals personal qualification more than the making of one. If earnest devotion and loving, sympathetic insight and cultivated intelligence are employed—why, these things are beyond price, are they not? And the book upon which they are lavished becomes priceless too.

Most scrap-books, of course are mere trash of tinsel and aniline dyes, of pinkings and lacings and brilliant shiny embossings—calculated to please the passing fancy of a fretful child for a few moments, and so, in truth, serving some purpose; but here is a book that preaches and sings, in a most engaging way; a book that is choir and pulpit, lectern and prayer desk, stained window and altar—that is a whole portable church in itself, and that, please God, shall console and rejoice the heart of the sick and instruct the mind of the simple.

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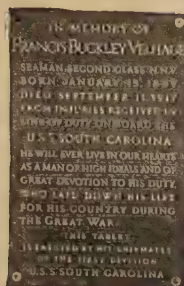
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